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HAY OF CRAIGNETHAN'S DIARY

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THE DIARY OF  
ANDREW HAY  
OF CRAIGNETHAN

1659-1660

Edited, with Introduction and Notes, by

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EDINBURGH

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## INTRODUCTION

JOHN HAY, third Lord Yester, by his second wife, the daughter and heiress of John Dickson of Smithfield, had a son, the Hon. John, who succeeded to the estate of Smithfield. He was succeeded in that estate by his eldest surviving son, Thomas, who died in 1570. From Thomas the Smithfield branch of the Hays was descended.

John Hay, the third son of the Hon. John Hay of Smithfield, married Marion Kerr, and acquired the lands of Kingsmeadows. His eldest son, Andrew, married Janet Hay, and bought in 1635 the lands of Henderstoun, which he renamed Haystoun. He died in 1655, leaving two sons, John, who succeeded him in the estate of Haystoun, and Andrew, the writer of the *Diary*.

Andrew Hay appears not to have embraced any profession. He is invariably designed as Mr. Andrew Hay from having taken the degree of Master of Arts. It is clear from the *Diary* that he was well acquainted with legal forms, and that he was frequently applied to for advice in legal matters. He may have been bred to that profession; though, unlike his brother, who was one of the clerks of Council and Session, he did not carry it out, but preferred to live the life of a country gentleman, which he was enabled to do by the patrimony received from his father and the dowry got with his wife.

Mr. Andrew Hay married Mary, daughter of Sir James Maxwell of Calderwood, by his marriage with Lady Margaret Cunningham, daughter of James, seventh Earl of Glencairn, and relict of Sir James Hamilton of Evandale. Lady

Margaret's sister was Ann, Marchioness of Hamilton. Mrs. Hay was thus a niece of the Marchioness, and a cousin of her daughter Ann, Duchess of Hamilton.

The *Diary* now published from the autograph manuscript in the editor's possession, which commences on the 1st of May 1659, and ends on the 31st January 1660, is merely the fifth of a series. It is to be regretted that the previous and succeeding volumes of the series are wanting. Perhaps they are still in existence and lying unobserved in some repository. The volume is an interesting record of the daily life of a Scottish gentleman of the period. From the time of his rising in the morning until his retiring to bed after secret and family duty, every action of the day seems to have been faithfully recorded. From his position in life he was on terms of intimacy with many of the leaders both ecclesiastical and civil in that eventful period. He was evidently a well meaning though somewhat credulous and timorous man, anxious and careful to do his duty both to God and man. There is a naiveté and simplicity in the narrative of his daily avocations, feelings, and aspirations, which cannot fail to charm the reader, as vividly and minutely depicting the daily life in the seventeenth century. The iron rule of Cromwell, while it effectually curbed and controlled parties in Scotland and laid prostrate contending factions, proved most beneficent to the country, which for a period enjoyed a breathing time unknown for long before. Agriculture advanced, trade and manufactures improved and extended, the laws were faithfully and impartially administered, and the most intolerant believer in Presbytery could not complain that he was hampered in the full exercise of his worship, or debarred from the expression of his opinions. Although General Assemblies were prohibited, other church courts were not hindered from holding their sittings and exercising their power and influence in the daily conduct of life. Released from the trammels of patronage, the parishioners through the Kirk Sessions exercised the

coveted privilege of choosing their own pastors, who afforded them in no stinted measure the ordinances of religion.

The Scottish people might have felt galled at submission to the inevitable yoke, but at the same time they must have seen—in contrast with previous years when under the dominion of the crown—the improved conditions in which they lived. This peaceful and prosperous state, however, was on the eve of being changed. To the stern and warlike Oliver succeeded his gentle and irresolute son. Restless spirits soon saw their opportunity, and while Mr. Andrew Hay was quietly entering in his *Diary* the commonplace occurrences of every day life, the air was full of that desire for change which resulted in the restoration of the House of Stewart.

Mr. Hay had allied himself with the extreme party of the Covenanters. Sir Archibald Johnston, Lord Wariston, was his most intimate friend, and to whose family he acted as confidential adviser. Of the lay leaders of the covenanting party Sir James Stewart and Sir John Chieslie were among his bosom friends, whilst with many of those ministers who afterwards suffered during the persecution he was on equally intimate terms. His wife was also of a true covenanting stock, certain of her relatives having been afterwards heavily fined for their attachment to the principles of the Covenant.

Her cousin Ann, Duchess of Hamilton, was a ‘staunch Presbyterian and hearty Resolutioner.’

Mr. Andrew Hay does not appear to have taken any prominent part in political life previous to the Restoration. An elder of the parish church, he contented himself with attending the meetings of presbyteries, at which he acted as adviser of the brethren, and interesting himself in that fruitful source of diplomatic intrigue, the settlement of ministers. Although he did not put himself prominently forward, certain obscure allusions in his *Diary* show that he lost no opportunity of conferring with the gentlemen on his side of politics. He expected political patronage—probably some legal appoint-

ment—and thought he ‘derserved it.’ He, at the same time, was evidently apprehensive of coming events, and feared that the days of his troubles were at hand.

A considerable part of the *Diary* relates to Mr. Hay’s actings as the adviser of Elizabeth Johnston, a daughter of Lord Wariston and relict of Thomas Hepburn of Humbie. Sir Adam Hepburn acquired that estate in East Lothian by purchase from Lawson, the previous proprietor. He was a man of much political influence, and a senator of the College of Justice. He died in 1656, and was succeeded by his son, Thomas Hepburn, who broke the entail of the estate. Thomas died in 1658, leaving Helen, an only child of about two years of age, who, on 25th January 1659, was served heiress of line and also of provision to her father, and heiress to her grandfather, Sir Adam Hepburn. His affairs do not seem to have been in a prosperous condition, and the Dowager Lady Humbie, widow of the previous owner, had claims on the estate. The child was weakly and required much nursing and attention, while her mother was afflicted with rheumatism, and was advised to go to Bath, with the view of recovering her health. In this difficult state of matters Mr. Hay undertook, whether as nominated in the deceased Humbie’s deed or as a friend of the family, the direction of the worldly affairs of the young heiress. Never did any one more faithfully execute the trust reposed in him. The making up of the deceased’s testament for confirmation, the looking after the tenants, the preparations for the lady’s journey to Bath, the raising of money for that purpose, the final convoying of the lady on the way, the frequent and kindly visits to Humbie during her absence, the attention paid to the child deprived of her father, the meetings with Lady Wariston and her family, consecrated with prayer for the divine protection and guidance, are recorded with a minuteness which cannot fail to interest the reader.

The lady returned from Bath improved in health. During



her absence her letters were full of dismal foreboding in reference to her father's position. Lord Wariston and his family knew that as the active ally of Cromwell he would incur the enmity of royalty, and that should the king ever return to the throne, a dire revenge would inevitably be exacted. After her return the prospect of the royal recall and of the retribution on the devoted head of her father seemed to increase, and in Mr. Andrew Hay she had ever a capable adviser and sincere sympathiser. No doubt he feared that his own fate was bound up with Wariston's.

The portion of the *Diary* ends on 31st January 1660. The king was restored on 29th May following.

Of Mr. Hay's subsequent career we have not the same materials for information as are provided in his *Diary*, but we are enabled to glean from various sources the salient events of his history.

In the *Diary* reference is made on different occasions to the acquisition of the lands of Cragneithan, and completing a title thereto, which belonged to Ann, Duchess of Hamilton. These were first purchased by his brother, Mr. John Hay of Hays-toun. It is probable that this was a matter of arrangement between the brothers, with the view of avoiding confiscation should political events become embarrassing to Andrew. The *Diary* mentions a visit paid by the writer to the old castle in connection with the ultimate purchase by himself in 1661.

There is a tradition that Mary Maxwell, who subsequently became the wife of Andrew Hay, had before her marriage been companion of her cousin, Ann, Duchess of Hamilton, who after the execution of the duke her father, and the sequestration of the Hamilton estates by Cromwell, was reduced to such great straits as to become dependent for support on the produce of spinning by Mary Maxwell, and that on the Restoration she bestowed the estate of Cragneithan upon the husband of her faithful relative in reward for her kindness during the period of adversity. This story, however romantic,

appears baseless. Mr. Andrew Hay had been married a good number of years previous to the Restoration, and the acquisition of Craignethan; and from the notices in the *Diary* it is evident that the estate was got by purchase, and after an amount of previous negotiation. It is highly probable that the Duchess parted with the estate in consequence of the depressed condition of her affairs, while she might agree to transfer it to Mr. Hay, the husband of her relative and companion, more readily than to a stranger.

After the Restoration the first blow of the king's wrath fell upon Mr. Hay's three friends, Sir Archibald Johnston, Sir John Chieslie, and Sir James Stewart. The king by letter ordered General Morgan, at that time commanding the English forces in Scotland, to seize and incarcerate them. Wariston escaped, but Sir John and Sir James were committed to the Castle of Edinburgh, where they remained prisoners for a considerable time. Sir John was afterwards transferred to the Tolbooth of Perth, where he lay until 1669. Sir James Stewart was only released from imprisonment in 1670.

Notwithstanding this ominous commencement, Mr. Hay and his friends were not deterred from expressing their opinions. In the words of the Rev. James Kirkton: 'The protestors thought it their duty to essay somewhat for the publick interests even of the most unpleasant nature and most dangerous consequence in the world, and that was to admonish their covenanted king of duty, convening in Robert Simpson's house in Edinburgh, resolved to address his Majesty by a supplication. Their names were Messrs. James Guthrie, Robert Traill, Alexander Moncreiff, John Semple, John Scot, John Stirling, Gilbert Hall, John Murray, George Nairn, and Thomas Ramsey—in all ten ministers, with two gentlemen, Mr. Andrew Hay of Craignethan and James Kirkco of Sandywell.'

'In their address, after a full acknowledgment of the Lord's mercy in delivering the king and deep protestations of their loyalty, they humbly craved leave to put him in mind of the

covenant obligations upon his own person and the nations over which the Lord had placed him, wishing his return might be like the reign of David, Solomon, Jehoshaphat, and Josiah.' 'This meeting was held upon 23rd August 1660. That same day the Committee of Estates by the English met and constituted themselves the first Scottish Judicatory after the Revolution. There were present the Chancellor, President, and some few others, advanced to places, or who expected advancement speedily. Alwayes upon hearing of the ministers they instantly despatched some gentlemen to the house, where they seased all the men with their papers upon the table. Only Mr. Andrew Hay hade the happiness to escape after the messengers entered the room. All the rest were carried to the castle, and some of them were never liberated from prison but by the sentence of death.' 'This meeting had resolved to call another meeting of their brethren at Glasgow within a few weeks to consider what was to be done in the present case, but this meeting was never conveend.'<sup>1</sup>

The memorial agreed on at this meeting found its way to the king, not by presentation as had been intended, but as a treasonable document discovered at the meeting. It inflamed those in power with rancorous feelings against the protestors, who all suffered more or less for their avowal of principles so repugnant. The paper is said to have been composed by Mr. James Guthrie, and his accession to it forms a charge in the indictment for which he suffered death.

James Kirkco of Sandywells, the other ruling elder present at the meeting with Mr. Hay, was imprisoned at the time for some months, and was afterwards vexed with repeated fines and quarterings of military, which obliged him to quit his house and property.

Mr. Andrew Hay having escaped when the others were committed to prison appears to have been unmolested at this time. His brother was clerk of the Committee of the

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<sup>1</sup> Kirkton's *True and Secret History of the Church of Scotland*, p. 72.

Estates, and to him he may have been indebted for escaping the fate of his comrades. His marriage to the cousin and favourite of the Duchess of Hamilton may also have induced the authorities to view more leniently his offence.

In November 1662 Mr. Andrew Hay let the half of the lands of Fence in tack to William Hamilton. The tack, which is in Mr. Hay's own handwriting, is evidence of his business habits and legal accuracy. The two instrumentary witnesses were his friend Mr. John Rae, who suffered pains and imprisonment for the Covenant, and Mr. John Cruickshank, minister at Raphoe in Ireland, who fell at the battle of Pentlands for the same cause.

In 1662 Mr. Hay was, by the Act containing exceptions from the Act of Indemnity, fined in £600 Scots.

A curious episode in the life of Mr. Andrew Hay is recorded in the minute-books of the town council of Lanark.

In September 1675 the town council of Lanark purchased from Mr. Blair of Dunskey the lands of Crosslaw and Bankhead, which are in the parish of Lanark and adjoin the burgh's lands. The price was 6000 merks, but not having the money, the council ordained 2500 to be borrowed, for which they were to grant a bond.

On 26th November 1675 they borrowed 1000 merks from Mr. Andrew Hay of Craignethan, who acted on behalf of Mr. Robert Baillie of Jerviswood. The bond, being subscribed, was delivered to Robert Hastie, late dean of guild, 'to goe allong therewith to Craignethan, and ordained him tymeouslie to-morrow in the morning, and to receive the money, delyver the Bond, and return therewith betuix and tuelfth o'clock—the whilk commission the said Robert accepted in and upon him.'

On 2nd December 1675, the bailies and council 'being conveined, and finding that the said Robert Hastie had not delyvered the money he received fra Craignethan, saying it was robed from him by the way, they ordained ane oyr



thousand merks to be borrowed instead of that for payment to the said John Blair of Dunskey.'

On 3rd December 1675 the bailies and council resolved to pursue Hastie to restore the money, with loss and expenses, and commissioned one of their number to go to Edinburgh 'for consulting and taking advice with advocates for pursuit of said Robert.'

After an action was raised, we find that on 25th May 1676 the bailies and council borrowed 3000 merks of my Lord Carmichael's Mortification upon bond, without granting any real security upon lands. And they agreed 'to exact off Ro<sup>t</sup> Hastie only ane thousand merks without annual rent till this last term, and render up his bond upon payment.'

It will be noticed that in this transaction Mr. Hay acted as the agent of the celebrated Robert Baillie of Jerviswood, who appears to have placed the same confidence in him as did his sister-in-law, Lady Humbie.

In 1678 he was named a Commissioner of Supply for the county of Lanark.

In 1683 he again got into difficulties with Government. On 24th July of that year he was, with a great number of other persons, indicted by the Porteous Rolls for rebellion and receipt of rebels, and committed to prison. The Lords of Justiciary continued his case to 7th April 1684, when he gave bond to compear when called, and was liberated. On 7th April 1684, his case being called, the diet was deserted; but he appears to have been again imprisoned, as, on 12th March 1685, we are informed 'Mr. Andrew Hay of Craignethan falling under sickness in prison, the Council allow him to be liberate, but confine him to the town of Edinburgh, under Bond of 10,000 merks to compear when called, and order his former bonds granted at Glasgow to be called up.'

Most of the tenants on Mr. Andrew Hay's estate of Craignethan and Threepwood were staunch adherents of the Covenant. The following is a list of some of those tenants



and of the sufferings they underwent on account of their principles :

John Clelland, junior, Crossford Boat—Fugitated.

James Forrest, Threepwood—Fugitated.

John Forrest, Threepwood—Fined.

Matthew Hamilton, servitor to Mr. Hay—Fugitated.

Robert Hamilton, Threepwood—Fugitated.

William Hamilton, Threepwood—Fined.

John Laing, blacksmith, servitor to Mr. Hay—Denounced.

Adam Muir, Crossford—Fugitated.

James Muir, Crossford Boat—Hanged.

John Muir, servitor to John Forrest, Threepwood—Fugitated.

Thomas Muir, servitor to Archibald Muir, Crossford Boat—Fugitated.

James Shirley, servitor to Mr. Hay—Denounced.

John Templeton, Threepwood—Fugitated.

John Weir, Crossford—Fugitated.

In the official return of the heritors of the parish of Lesmahagow who had been offered the Bond and Test in 1683, preserved in the Register House, there is the following entry : ' Mr. Andrew Hay of Craignethan recusant.' ' Andrew Hay, yr. of Craignethan, B.' The latter had accepted the Bond, but not the Test, the former had accepted neither. Mr. Andrew Hay was probably in prison in Edinburgh while the Bond and Test were being tendered to the heritors of Lesmahagow and Lanarkshire generally.

Mr. Andrew Hay was a man of varied acquirements. His being a Graduate in Arts implied a knowledge of classical literature, and this he kept up. He also knew the French, Italian, and Dutch languages. He moreover determined upon acquiring Hebrew, and procured a grammar for that purpose, but it is doubtful if he carried out his resolution. He was a great reader, and the books which he studied show the solid nature of the knowledge of which he was in pursuit, and the manner

in which he took notes of them is evidence that they were read in a careful and studious manner. Mr. Hay went to reside at the Stane, a small property in the parish of Biggar belonging to Dickson of Hartree, at Whitsunday 1656. Although proprietor of the adjoining lands of Threepwood, there does not appear to have been any mansion-house thereon, and the intimation of his landlord in 1659, that he would require to remove from the Stane, appears to have given him a good deal of concern. There seems to have been some difference about the amount of rent which had lain in abeyance, and which was ultimately settled through the good offices of his minister, Mr. Alexander Livingstone. In the meantime, while he was undecided where to take up his residence, he got the offer of a house at the Sciennes, near Edinburgh, which did not appear to have been suitable to his views; and thereafter he got the spontaneous offer of the mansion-house of Skirling when he should leave the Stane, and this offer appears to have given great satisfaction and relief to his mind. It is doubtful if he ever went to Skirling, as in the lease which he granted to James Hamilton of the lands of Fence in 1662 he seems to have had a mansion-house at Lanark. In this he was following the example of other Lanarkshire lairds who had a town-house in that burgh, but although the burgh records have been searched, they are silent in indicating any particular house which he occupied. As mentioned afterwards, he built a dwelling-house at Craignethan Castle in 1665, to which he would then remove.

In 1655 Biggar was conjoined with Lanark into one presbytery; this would be about or shortly before Mr. Hay took up his residence in the parish of Biggar. As an elder of that parish he was regular in his attendance at meetings of the kirk-session and of the presbytery, and from his social position and legal knowledge was much looked up to and consulted in ecclesiastical matters: indeed he appears to have been the ruling adviser in these church courts. The district was the

hotbed of the extreme views of the protesting party in the Church. With the ministers of the new presbytery Mr. Hay was on the most cordial terms. All these ministers without an exception were ejected from their churches and parishes in 1662, while many laymen within the bounds, including Mr. Hay himself, who had cast in their lot with them, were sorely vexed by fines and imprisonment.

The two most prominent persons who figure in the *Diary* are Lady Humble and Sir John Chieslie. Of their subsequent careers a few particulars may be here given.

The history of Lord Wariston is well known. His flight to the Continent, his apprehension in France and delivery up to Charles, his vindictive condemnation without a trial, and his subsequent execution at the cross of Edinburgh on 22nd July 1663, are matters of history, and need not be repeated.

Sir Archibald Johnston was connected with the Humble family. His brother, James Johnston of Beirholm, married Elizabeth, second daughter (by Helen his wife, daughter of Sir Adam Hepburn of Humble) of Sir Thomas Craig of Riccarton, the author of *Jus Feudale*. James Johnston's daughter Rachel was the second wife of Robert Burnet, Lord Crimmond, one of the Senators of the College of Justice, and mother of Bishop Burnet, who in his *History* refers to Wariston in the following terms: 'Warristoun was my own uncle. He was a man of great application, could seldom sleep above three hours in the twenty-four. He had studied the law carefully, and had a great quickness of thought with an extraordinary memory. He went into very high notions of lengthened devotions, in which he continued many hours a day. He would often pray in his family two hours at a time, and had an unexhausted copiousness that way. What thoughts, however struck his fancy during those effusions, he looked on it as an answer of prayer, and was wholly determined by it. He looked on the Covenant as the setting Christ on His throne, and so was out of measures zealous in it. He had no regard

to the raising himself or his family, though he had thirteen children. But Presbytery was to him more than all the world. He had a readiness and vehemence of speaking that made him very considerable in public assemblies. And he had a fruitful invention, so that at all times he was furnished with expedience.<sup>1</sup>

Sir Archibald Johnston's wife, Dame Helen Hay, Lady Wariston, was a daughter of Sir Alexander Hay, by Catherine, daughter of John Skene of Curriehill. She and her family are frequently referred to in the *Diary*. Bishop Burnet states as above that she had thirteen children. A particular account of Wariston's family is given by Mr. Paul in his introduction to *Wariston's Diary* in the twenty-sixth volume of the publications of the Scottish History Society.

Mr. Kirkton says: 'He left his lady and numerous family in mean estate, though afterward the Lord provided better for many of them than if their father had stood in the highest grandeur.'<sup>2</sup>

Helen Johnston, Lady Graden, inherited the spirit of her father, and when her brother-in-law, Robert Baillie of Jerviswood, was sentenced to death, and lay in the Tolbooth awaiting his trial and execution, she remained beside him, ministered to his wants, and consoled him in the prospect of his impending doom. Not only so, but she attended his last moments on the scaffold, and witnessed the horrid sentence carried into execution.

Strange as it may seem, Lady Humbie, after a widowhood of ten years, became the wife of Lieutenant-General William Drummond, afterwards created Viscount of Strathallan, who, after having been long in the Muscovite service, became Commander of the Forces in Scotland, and rigorously executed his commission against the Covenanting party.<sup>3</sup> Through his influence

<sup>1</sup> Burnet's *History of His Own Times*.

<sup>2</sup> *History of the Church of Scotland*, p. 174.

<sup>3</sup> Lieut.-General Drummond was the author of the *Genealogy of the House of Drummond*, published by Dr. David Laing in 1831.



Wariston's head, which had been exposed on the Nether Bow Port, was allowed to be taken down and buried along with his body. Elizabeth Johnston bore to General Drummond, who was raised to the peerage in 1686, and died in January 1688, a son, William, who became the second viscount, and who married Elizabeth, daughter of John, Earl of Melfort, and died 7th July 1702, and was succeeded by his son James, who died in his sixteenth year, on 26th May 1711, his estate devolving to his cousin Lord Dupplin, and the title to his cousin Sir John Drummond of Machany. Her daughter, Elizabeth Drummond, married Thomas, Earl of Kinnoul. She herself died in England, and was buried in St. George's, Southwark, in 1679, before the General was raised to the peerage.

The present Viscountess of Strathallan drew the writer's attention to certain entries in the handwriting of Lieutenant-General Drummond, in a printed German book in the library of Innerpeffray (founded by his brother, Lord Madderty), regarding his marriage with Lady Humble and the birth of their children, of which the following is a verbatim copy:—

‘In Anno 1668 upon fridday the 28 of feb. about 12 of the clock in the night I was maried in the Abay Church of Holy rud hōus by Mr Kid actual minyster ther.

‘In Anno 1669 upon the 18 Day of feb. being thursday about on of the Clock after Noon in the Canongate was born My Daughter and Christened Margaret upon the first Wednysday of March following being the third of the Moneth and 14 day after her birth By Mr Gilbert Burnet in the abay Church of Holy rud hōus the witnesses wer—

Sr Rob. Nairn lord Strathord.

Sr Rob. Muray of Abercairnne.

Doctor Thomas Burnet physitiane.

George Hume laird of Gradone.

Dame Margaret Graham lady Strathord my Neec.

Mistress Margaret Drummond Daughter of Madertie my Neec.

Mistress Margaret Johnston my Sister in law.

W. DRUMMOND.



‘ In Anno 1670 upon the 8 Day of August being Monday about halfe hour to two after Noon in Mistress Campbells hous Cannon-gat was borne My Son and Christened William upon Saturday 27 of the same Monethe by Mr Robert Laurie Dane of Ed<sup>r</sup> in the church of Holyrood house, the witnesses wer—

Gen. Thomas Dalyel.

Patrick Grahame Inchbrakie.

George Drummond bailie of Ed<sup>r</sup>.

M<sup>rs</sup> Janet Johnston and } my sisters in law.

M<sup>rs</sup> Katrine Johnston }

Bailie Drummond’s wyfe and others.’

From these entries it will be seen that the marriage took place in the Chapel Royal of Holyrood, at the unusual hour of twelve o’clock at night.

The baptism of his first born, Margaret, was by the celebrated Dr. Gilbert Burnet, afterwards Bishop of Salisbury, the nephew of Wariston and cousin of Lady Humble. The witnesses were distinguished in the history of the times: Sir Robert Nairn, Lord Strathord, a Lord of Council and Session. He was a strenuous Royalist, and was created a Peer of Scotland by the title of Lord Nairn to himself for life, and after he had deceased to his son-in-law, Lord William Murray, who had married his only daughter, Margaret. He died in 1683. The romantic history of his son, and his numerous family and their devotion to the Jacobite cause, are well known. Patrick Græme of Inchbrakie, another devoted Royalist, being the cousin and the faithful follower of the great Marquis of Montrose; Sir Thomas Dalyell of the Binns, the terror of the Covenanters, who learned the art of war in Muscovy with General Drummond; Sir Robert Moray of Abercairny; Dr. Thomas Burnet, physician, probably a brother of Dr. Gilbert Burnet; George Hume, laird of Graden, the husband of Helen Johnston, daughter of Wariston and sister of Lady Humble; Dame Margaret Graham, Lady Strathord, niece of General Drummond; Mrs. Margaret Drummond, daughter of Lord Madderty, also niece of the General; Mrs. Leslie; Margaret Johnston,

another daughter of Wariston, who was concerned in the riot in Edinburgh after the Restoration,<sup>1</sup> and who was afterwards married to Sir John Wemyss of Bogie.

The witnesses to the baptism by the Dean of Edinburgh of his son William, afterwards second Viscount of Strathallan, also in the Abbey Church of Holyrood, were Sir Thomas Dalryell of the Binns, Patrick Græme of Inchbrakie, George Drummond of Millnab, bailie, thereafter provost of Edinburgh, and his wife; his sisters-in-law, Mrs. Janet Johnston, afterwards wife of Sir Alexander M'Kenzie of Coul, and Mrs. Catherine Johnston. What strange companies at these baptisms were assembled in the old Chapel of Holyrood, scenes worthy of being commemorated by a painter.

Helen Hepburn, the child of many prayers, became the wife of Walter, Earl of Tarras. He was the son of Walter Scott of High Chester, and when little more than fourteen years of age married Mary, Countess of Buccleuch, then only eleven years old. This marriage is referred to in the *Diary* as likely to be beneficial to the. Covenanting cause. In consequence of this match he was created in 1660, for life only, Earl of Tarras. In 1683 his lordship, who had previously married Helen Hepburn of Humble as his second wife, joined in the treason of the Duke of Monmouth, who had married his deceased wife's sister, Ann, Duchess of Buccleuch. When apprehended he confessed his guilt, and threw himself upon the king's mercy. His lordship was brought to trial, 5th January 1685, and being found guilty, his titles and estates were forfeited and his arms ordered to be torn. He was confined in the Castle of Edinburgh, and the time, place, and manner of his execution were left to the king. A remission was granted to him, 5th February following, and he was at once set at liberty. He was rehabilitated by letters under the Great Seal, 20th June 1687. He was one of the first to engage in the Revolution of 1688. He died in 1693. By his wife, Helen Hepburn, he had three

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<sup>1</sup> Kirkton's *History*, p. 346.

sons and three daughters. His grandson, Walter, married the daughter of the third Earl of Marchmont, Lord Polwarth, an alliance which opened the succession to the latter title in the Peerage of Scotland to his only son, Hugh Scott, eleventh Baron of Harden, and fourth Lord Polwarth. Lord Polwarth bears the name of Hepburne Scott, and is, through succession to Helen Hepburn, proprietor of the estate of Humbie.

Another intimate friend of Mr. Hay was Sir John Chieslie. He was the son of the Rev. John Chieslie, A.M., minister of the parish of Quothquhan, who was a son of John Chieslie, farmer, in the same parish. The minister was proprietor of the estate of Kerswell, to which Sir John was served heir. A younger brother, Walter, a merchant and brewer, purchased the lands of Dalry, near Edinburgh, and had a son John, the assassin of Lord President Lockhart.

Sir John was said in early life to have been a servant of the celebrated Alexander Henderson.<sup>1</sup> It must, however, be borne in mind that at that period the word servitor had a somewhat different meaning from what it now denotes, and that it may here have applied to the relation of private secretary. Be that as it may, he raised himself and became Master of Requests. He was clerk to the Scottish Commissioners in England, and was knighted by King Charles I. in the Isle of Wight. In 1649 he was appointed one of the four commissioners from the kingdom of Scotland, having received orders to go to Holland to Charles II. He was embarking at Gravesend with the other commissioners when they were suddenly arrested by a troop of Cromwell's horse, in virtue of a warrant of the English parliament. Sir John was lukewarm in the royal cause. He was allowed to return to Scotland, and was present at a Privy Committee meeting in Edinburgh after the return of the Earl of Cassilis and Mr. George Winram of Liberton, the two commissioners.

At this meeting it was agreed if the king would give

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<sup>1</sup> Kirkton's *History*, p. 71, note.

satisfaction as to religion and the Covenant, they would maintain and assist him to the last drop of their blood and utmost endeavour. Only three of the committee opposed this conclusion, not concealing their zeal for the new English Commonwealth. These were their late delegates, Sir John Chieslie, Sir Archibald Johnston, and Mr. James Guthrie, a fact which no doubt was not forgotten by his majesty on his return, when the two latter forfeited their lives.

Sir John retired to his estate of Kerswell, and led a quiet life during the period of the Commonwealth. From the *Diary* it appears that he kept up a frequent correspondence with Wariston, with whom he had been long associated, and whose political and religious principles were his guiding star.

At the Restoration Sir John endeavoured to make his peace with Charles II. He got the Duke of Lauderdale to intercede for him. He professed great loyalty and duty to his majesty, and freely confessed his former faults. He was not, however, received into favour, but was one of the protestors apprehended in Edinburgh when concocting, as above detailed, the Remonstrance to Charles II. Unlike his companions, Wariston and Guthrie, he escaped with his life. He was long imprisoned and heavily fined. Sir John appears to have died in 1677, as his son, John Chieslie, was served heir to him in special on 1st November 1677. He inherited the principles of his father, having been imprisoned for them in 1683, and liberated on heavy caution for his subsequent appearance. Sir John was, as previously stated, prisoner first in the castle of Edinburgh, and thereafter in the tolbooth of Perth, from 1660 until 1669.

A nephew of Sir John's was John Chieslie of Dalry, already referred to, whose name has attained an infamous notoriety as the assassin of Sir George Lockhart, the Lord President of the Court of Session.

John Chieslie of Dalry's daughter Rachel was married to Lord Grange, and became celebrated for her mysterious abduction and confinement by her husband in St. Kilda.



The lands of Craignethan which Mr. Hay acquired belonged originally to the house of Douglas. After the forfeiture of the Douglasses in 1455, they passed to the possession of James, first Lord Hamilton, who is supposed to have erected the keep of the castle. In 1529 James, second Lord Hamilton and first Earl of Arran, conveyed them to his natural son, Sir James Hamilton of Finnart. He was a person of great importance, not only for his large landed possessions, but also for the offices he held under James v. He did much to improve and adorn the castle. He built the enclosing walls and towers round the keep, with the outer courtyard. After a visit paid to him at Craignethan by the king, a charge of treason was made against him as being concerned in a plot to assassinate his majesty, of which charge he was found guilty and executed.

The castle and lands were forfeited and annexed to the crown, but after the death of James v. were restored to Sir James Hamilton of Evandale, a son of Sir James. They afterwards became the property of James, second Earl of Arran. After the assassination of the Regent Murray, the castle was besieged in 1579, when its owner James, third Earl of Arran, was taken prisoner in it. He had been for many years insane, but nevertheless was kept in captivity for some years after the siege.

After Craignethan was acquired by Andrew Hay, 'he built a mansion with the ruins of the castle in the corner of the garden. Over the entrance he put his arms.' These arms, differed from the coat of the noble family of Tweeddale, still exist above the doorway, with the date 1665, being that of the erection of the house. They correspond with those given by Nisbet as the arms of Hay of Craignethan, viz., quarterly first Frazer: second Gifford; third vert, three unicorns' heads erased argent for Kerr; fourth as the first; over all a shield of pretence, the arms of Hay.

Andrew Hay died in 1689.

He had four sons, Andrew, John, Archibald, and William.

Andrew Hay II. of Craignethan succeeded his father, and married Euphame Chieslie, probably a daughter of Sir John Chieslie. He was appointed a Commissioner of Supply for Lanark in 1689, and in the same year also received a commission as cornet of a troop of horse to raise fencible men. He was bred to the law, and a member of the Faculty of Advocates. He was bailie of the barony of Lesmahagow, and on 22nd July 1702 he, along with John Hamilton of Uddingston, Sheriff-Depute of Lanark, an office to which he was afterwards himself appointed, pronounced decree in an action of abstracted multures at the instance of the multurer of the abbey mylne against the sucken. He was thereafter sheriff-depute of the county of Lanark for several years. Edward Menzies was sheriff-substitute of the Upper Ward, and resided in Lanark. Craignethan is recorded in the Act Books in the Sheriff Court at Lanark as having presided in that court on many occasions, especially during the years 1706, 1707, and 1708. He must have resigned the sheriffship in the year last named, for on 18th May 1708 William Somervell of Corehouse was appointed sheriff.

His son Andrew III. of Craignethan was served heir to him, and also to his grandfather, 29th June 1714. He joined the third class in Glasgow University in 1703, and died without issue, May 1720.

His brother William IV. of Craignethan joined the third class in Glasgow University in 1705, and was served heir to his brother Andrew, 31st July 1720.

William appears not to have survived long, for John V. of Craignethan granted a tack of the lands of Fence of Craignethan on 9th April 1726. He was Bailie John Hay, merchant in Edinburgh. Shortly after succeeding to the lands, he sold them to the Duke of Douglas.

Besides these sons of Andrew Hay, the writer of the *Diary*, there were two daughters: Mary, who became first wife of Archibald Hamilton of Westburn, and Susanna,



who married the Rev. John Orr, minister of Lanark, and died in 1723.

The castle and lands continued, as above stated, in the Hay family until sold by John Hay to the Duke of Douglas. After the death of the duke they passed, by the decision of the House of Lords in the Douglas cause, to Archibald Douglas, son of Lady Jane Douglas, the duke's sister, and her husband, Sir John Stewart of Grandtully. He was raised to the Peerage of the United Kingdom, by the title of Lord Douglas, in 1790, but the title became extinct in 1857. Craignethan now belongs to his descendant and representative in the female line, Charles, Earl of Home.

The total valuation of the estate of Craignethan and other lands acquired by Mr. Andrew Hay, and to which his son Andrew succeeded, was £495 Scots. An assessment was made in 1695 upon the latter and his tenants for poll-tax. His lady, Euphame Chieslie, and his bairns, Andrew, Mary, William, and Susanna, are entered for poll siller. From this assessment it appears that his establishment consisted of a chaplain and two male and four female servants.

The castle consists of an inner and outer courtyard, separated by a dry ditch or moat, thirty feet wide. The outer courtyard, one hundred and ninety feet by one hundred and forty feet, is surrounded by a battlemented wall, and has square towers at the north-western and south-western angles. The inner courtyard, eighty-two feet by sixty-five feet, contains the keep, which is battlemented and has bartizans at the angles and over the entrance. The corbelling of the battlements is extremely fine and artistic. The enclosing wall of the inner courtyard is strengthened on the south by two towers, one of which is of unusual size.

Craignethan Castle was the prototype of the Tillietudlem of Sir Walter Scott's *Old Mortality*. The house already mentioned as having been built by Andrew Hay in the outer courtyard was offered as a residence to the great novelist by Lord

Douglas, and Lockhart tells us he was not at first indisposed to accept the offer, but subsequent events caused him to change his mind.<sup>1</sup>

When the *Diary* was written roads in Scotland were in a very bad state, and not adapted for vehicular locomotion. Riding on horseback was the means of transit from place to place both for gentle and simple. The long journeys on horseback of Mr. Hay, his lady, and acquaintances, are graphically detailed, and what adds not a little to their interest is the account of the hospitality which awaited them when they 'lighted' tired and weary at a friendly mansion.

The *Diary* shows that at this period written forms of prayer were not in use. There is no reference to John Knox's Book of Common Order or any other set form of prayer. On the contrary, it is evident from the text that prayer was wholly extemporary.

The Sundays were strictly observed. The service, judging from the lectures and sermons, must have been protracted, and after returning from church the evenings were spent in catechetical examination. What seems rather inconsistent, however, with this rigid observance is the fact that funerals took place on the Sunday without being looked upon as an infringement of the Lord's day. It is strange that in this, the purest period of the Church, a practice should have been tolerated which until recently was considered as not in accordance with Christian duty.

Baptism appears to have been, in some cases, administered shortly after birth. On the morning of the birth of a son to Sir John Chieslie, Mr. Hay was awakened at three o'clock, when he was informed of the birth, and asked to go to Kerswell to attend the baptism, which took place the same day, being Sunday, in the parish church. From this it would seem that, notwithstanding the Presbyterian disbelief in

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<sup>1</sup> Lockhart's *Life of Sir Walter Scott*.

sacramental efficacy, there lurked a dread of the probable consequences of a child dying unchristened, and the administration of the rite was therefore hastened with all convenient speed.

The Editor has here to tender his grateful acknowledgment to Mr. G. D. Dalzell, Larkhall, for the great assistance received from him. Not only did he place at his disposal stores of material for his use, but also largely assisted him in the preparation of the notes, which his local knowledge and antiquarian research, willingly rendered, enabled him to do.

A. G. R.

AUCHTERARDER, *2nd October* 1901.



# DIARY





## DIARIUS 5<sup>tus</sup>

*Inceptus 1<sup>mo</sup> Maii 1659*

1 *May, Lords day, 7 hors.*—This morning being in Humble after family dutie done I went to the Church and heard Mr James Calderwood lecture on Math. 23. 13 etc. OBS. that our Lord denounceth thir woes rather to terrifie his disciples then to curse the Pharisees. 2° That a people may have a name in the world and yet be of no accompt befor God. 3° That no sin is more odious to God then hypocrisie. 4° That the kingdom of heaven is shut upon us all by nature. 5° That the main end of the ministrie is to open a dore to heaven. v. 14. That hypocrisie and covetousnes go often together. 2° That the vilest sines among men are cloaked over with religion. 3° That the fairer the pretence be in ill, the greater will Gods judgmt be. v. 16. That profane teachers will adulterat the truth of God for their own ends. 2° That the nearer anything comes to Gods service its the more holy in its use, etc.

Therafter he preached on Math. 5. 4. From the cohesion OBS. That such as are sensible of povertie of spirit are alwayes great mourners. 2 reasons why they mourne for sin. OBS. 2° That a mournfull frame of spirit is very agreable to the ghospell. 3° That the mourning which the Lord requires is ane inward serious bitter mourning. 4° That these who doe thus mourne aright are blissed. 5 reasons why they are blessed. 3 uses of it. 4 marks of a mourning frame of spirit. 4 properties of a mourning frame of spirit. 3 directiones for attaining it. 4 considerations to aggravat sin and ane use of comfort etc.

Afternoone he preached on Deut. 10. 4 and Exod. 20. 2. Ane catethetick question wherein the morall law is contained. The morall law devyded in 2 tables. 3 opinions concerning that division of the law. Christs division of the morall law. 8 rules

for right understanding the meaning of the morall law. 1 what is forbidden, the contrary is comāded. 2 wherein one thing is forbidden all things homogeneall are forbidden. 3 The law reacheth heart sines. 4 all the comāds are of equal authority. 5 when a thing is forbidden all the signs of it are so. 6° when a thing is comāded the signes leading to it are so. 7° God may dispense with it. 8° what we are bidden doe we must help uthers to doe, etc.

✓ After sermones I went home to Humbie and after retirmt went about familie dutie wt Sir Jo Cheislie.

This was a tollerable good day to me.

A very filthie raine all day.

2 May, Munday, 7 acloak.—This morning being in Humbie after I was readie I spok w<sup>t</sup> the Ladie who desired that S<sup>r</sup> Jo<sup>n</sup> Cheislie and she and I might have some houers together in prayer and conference in reference to her condition, and so we went about it by ourselvs, and spok much of stirring up one another to love and good works, becaus the day is approaching, Heb. 10. 25. The Lord allowed me much liberty in prayer howbeit my head was exceedingly pained. We dissolved at 2 ho<sup>rs</sup> and went to family exercise and denner.

Therafter I spok w<sup>t</sup> M<sup>r</sup> Andrew Borthwick and Pat. Scott anent ane supplication to be given in against M<sup>r</sup> Gedeon Penman,<sup>1</sup> after they had read it S<sup>r</sup> Jo<sup>n</sup> advysed that ther

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<sup>1</sup> Mr. Gideon Penman, A.M., succeeded his father, William Penman, as minister of Crichtoun, 30th March 1641. He had two brothers in the ministry, at Cockpen and Morebattle. His own at Crichtoun was a troubled one. From the Diary, in which there are repeated references to him, it appears that he got into difficulties about money matters in connection with his charge, and the question came before the Provincial Synod. He had the powerful support of the Countess of Buccleuch, and obtained an Act of Parliament, 15th March 1661, for payment of bygone stipend. He was deposed, 4th March 1675, for adultery. His escheat was gifted, 13th December 1677, to Mr. William Livingston, merchant, Edinburgh, probably a relative of his wife, Jean Livingston. But a more serious charge in after life awaited him. In 1678 he was dilated as a warlock minister, apprehended, and cast into the Tolbooth of Edinburgh. The witches with whom he is said to have had confederacy stated that the devil called him his chaplain, and in the dances of the hags he kept the rear and beat up those that were slow. Ten women affirmed this, but Mr. Gideon

should be 2 supplicāns, one for deposing him according to the Act of the Assemblie Aug. 5. 1648, and if that prevailed not, there should be another for tryell of some of his misde-meanōrs ready to be given in.

After they went away, S<sup>r</sup> Jo<sup>n</sup> and the Lady and I went in to the studie and looked over some papers relating to trade and commerce by old Hadingtoun<sup>1</sup> drawen, and then revisied the Acts of the assemblies anent ministers that have during suspension lifted their stipend but could find nothing more. I wrote ane letter to M<sup>r</sup> Jo<sup>n</sup> Sinclair for the Acts, and I wrote another letter to Adam Watt for the Lady Humbie. Toward night letters cam from London shewing thāt the Counsell of the Army still satt daylie after they had raised the Parlia<sup>t</sup>: That the superior officers wer for the petition and advice, and in favor for ane commonwealth. I supped non becaus I was so very unweell all day, but went to my bed at ij ho<sup>rs</sup>.

This was a good day I hope to my soule.

Snow and raine till 4 hōr<sup>s</sup>, then fair.

3, *Twysday, 7 acloak*. — This morning being in Humbie after I was readie I went to the lady, and we conferred together anent her condition. I found her very counsellable and she having discovered all her fears to me in reference to her health, I was in very great difficultye what to advyse her to doe. I looked over a book which I recommended to her to read for advyce therein. About 10 acloak Adam Watt and his sone cam to Humbie. S<sup>r</sup> Jo<sup>n</sup> dealt with them to subscribe a supplicān which he had drawen up against M<sup>r</sup> Gedeon Penman, for all along I thought it not saffe for me to medle much in it becaus I was to be a judge, only when I saw his receipts of victuall and money I gave my opinion what was best.

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constantly denied it, and was liberated on finding security to stand trial. Nine of the witches were condemned, and were accordingly executed.—Kirkton's *Church History*, p. 190; Fountainhall's *Decisions*, p. 14; *Fasti Ecclesie Scoticanæ*.

<sup>1</sup> Sir Thomas Hamilton, first Earl of Haddington, named Tam of the Cowgate, died 29th May 1637, in his seventy-fourth year. He was Secretary of State, Lord President of the Court of Session, and Lord Privy Seal. His valuable collection of manuscripts and charters is preserved in the Advocates' Library. At this time some of his manuscripts were at Humbie.

At lenth with much adoe the lady and S<sup>r</sup> Jo<sup>n</sup> prevailed to get Adam Watt's hand to the supplicān.

After we had dyned S<sup>r</sup> Jo<sup>n</sup> and I took leave of the Ladie Humbie and cam in to Ed<sup>r</sup> to the Synod. Be the way we lighted at Keith and saw the Laird and the Lady. It was 6 a'clock befor we cam to Ed<sup>r</sup>. When I cam ther, I found the Synod had chosen M<sup>r</sup> Thomas Kirkaldie moderator and had chosen their committee. I saw also līes from London shewing that the geñll counsall of officers did guyd all now, also I saw two proclama<sup>o</sup>ns descharging all papists and malignants to stay within the lynes of communicā<sup>n</sup> but to repair home. Thereafter I mett with M<sup>r</sup> Alex<sup>r</sup> Levingston and M<sup>r</sup> Ro<sup>t</sup> Broun and M<sup>r</sup> Ro<sup>t</sup> Lockhart, we wer all invited be Andr<sup>w</sup> Stevensone and supped with him. M<sup>r</sup> Alex<sup>r</sup> was greived that Jo<sup>n</sup> Crichtoun<sup>1</sup> had made use of his testimoniall and deceived And. Stevensone. I lay at my sisters hous.<sup>2</sup>

This was a tollerable day to me.

A gray dawkie day.<sup>3</sup>

4 May, Wednesday, 6-7 a'clock.—This morning being in Ed<sup>r</sup> after I was readie, I went in to the Synod and had a great debate anent M<sup>r</sup> Andrew M<sup>c</sup>Gie being challenged for carying away 300 merks of poor money and making no good accompt of it. The Synod after much debat did conclude that for what was in the book he was guilty of no maladministra<sup>n</sup> therin. Thereafter we fell upon the planting of Dalkeith, and finding ane unanimous call to M<sup>r</sup> W<sup>m</sup> Calderwood and a protesta<sup>n</sup> be the Countesse of Buccleugh<sup>4</sup> we sent out M<sup>r</sup> Dicksone and M<sup>r</sup> Ro<sup>t</sup> Ker to endeavour to appease her. We did also visie the book of Hadingtoun<sup>5</sup> in uther things and approved it.

I dyned with a great many ministers at the back of the

<sup>1</sup> Two, 'named William Crichton and James Crichton younger' are in the list of 'aibl men in the parochin of Biggar 1640,' compiled by Thomas Campbell, minister at Biggar.—Hunter's *Biggar and the House of Fleming*, p. 611.

<sup>2</sup> Her name was Mary. She seems to have been married, and resided in Edinburgh. See also 11th May and 4th June.

<sup>3</sup> Daukie, moist. As a daukie day, a day characterised by thick mist or by a drizzling rain.

<sup>4</sup> Ann, Countess, afterwards Duchess of Buccleuch, and wife of the unfortunate Duke of Monmouth.

<sup>5</sup> The Presbytery minute-book.



tolbuth wher we had some debate what to doe with M<sup>r</sup> John Fairholme's petition for his rounge in Dalmeny Kirk, and some uther things relating to the synod.

In the afternone I mett w<sup>t</sup> Alex<sup>r</sup> Maxwell and by him was desired to speak w<sup>t</sup> S<sup>r</sup> Jo<sup>n</sup> Cheislie which I did. Therafter I went to the Synod wher M<sup>r</sup> Dickson reported the Countesse was inexorable. Afterwards our book was tryed and approven, and the appeall be Pebles from us was referred to the co<sup>m</sup>ittee. I found this synod very ill constitute, ther being a great many young men who wer not weel affected that took upon them to speak much. At night I cam out and went in to Waristoun's hous, and spok with the lady, and they forced me to stay ther all that nȳt and ly with S<sup>r</sup> Jo<sup>n</sup>.

This was but a raving day.

A fair gray day.

5, *Thursday, 7 acloak.*—This morning being in Ed<sup>r</sup> after I was readie, I went abroad and spok with W<sup>m</sup> Thomsone<sup>1</sup> anent Jo<sup>n</sup> Edger<sup>2</sup> but he was not at aneugh of leasure; therafter I went in to the Synod wher we appointed a Co<sup>m</sup>ittee to settle that bussines of Dalkeith and endeavour to satisfy the lady as much as was possible; who are to meet ther upon Wednesday come eight dayes or Thursday. Thereafter we took in the rest of the bookes. Then we did read all M<sup>r</sup> Ro<sup>t</sup> Scott his processe, and almost unanimouslie did depose him, he not appearing after 4 tymes being called on.

At 12 hours I dyned with a great many ministers at Clerk's hous, wher we drew a letter to Waristoun and subscryved the same, desireing him to look to the interests of the protesters at this tyme when M<sup>r</sup> Sharp<sup>3</sup> is so busie at London. I went therafter to Jo<sup>n</sup> Moubraye's child's buriall.

In the afternoone I went to the Synod, wher we resolved the question to give no ans<sup>r</sup> to the desire of the correspondent from Glasgow, though I was against the vote and that we should concur to petition against tolleratioun. Therafter we

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<sup>1</sup> Appears to have been a legal practitioner in Edinburgh, and probably connected with the city, as his office was in the Council Chambers.

<sup>2</sup> Of Peffermyln.

<sup>3</sup> James Sharp, afterwards Archbishop of St. Andrews, who had been sent to London to watch over the interests of the Kirk.

had some debates anent ane appeal given in be Martin Grinlay, and some expressions M<sup>r</sup> Jo<sup>n</sup> Sinclair uttered against the Synod which wer stopped be M<sup>r</sup> Mungo Law. I saw a letter also from the gen<sup>ll</sup> to the lady Waristoun desireing her to deal with her daughter Humbie not to trouble M<sup>r</sup> Gedeon Penman which she ansred and the gen<sup>ll</sup> past fra his desire. I took a drink w<sup>t</sup> S<sup>r</sup> Jo<sup>n</sup> in Waristoun's for supper and lay ther all night also.

This was a tollerable day.

A gray mistie day.

6 May, *fryday*, 7 *acloak*.—This morning being in Ed<sup>r</sup> after I was ready I went in to the Synod and after much debate we took in the bussines of Strabrock and listed 2 young men w<sup>t</sup> M<sup>r</sup> Jo<sup>n</sup> Moubray viz<sup>t</sup>. M<sup>r</sup> Jo<sup>n</sup> Forrest and M<sup>r</sup> James Gareshore but Moubray caryed it of forrest by 3 votes. In this debate I observed a great deall of heat betwixt M<sup>r</sup> Ro<sup>t</sup> Douglas and M<sup>r</sup> Jo<sup>n</sup> Smith and sore reflexions. S<sup>r</sup> Ja. Stewart of Kirkhill<sup>1</sup> first appealed and then took it up again, but the worst affected caryed the vote.

At 12 ho<sup>rs</sup> I dyned at Robert Lermonts hous w<sup>t</sup> his mother in law, and his wife and was made very welcome. Then immedeatlie I cam to the Synod againe wher 1<sup>o</sup> we discussed that appeal betwixt Pebles and Bigger anent M<sup>r</sup> Ro<sup>t</sup> Broun of Broughtoun. We submitted to the Synod and they chose a Committee to sitt at Linton May 17, whereof I am one. They appointed a fast the last Thursday of May. The rest of the afternoone was spent on M<sup>r</sup> Ged. Penman's bussines. They spent above ane houer whether I should sitt as judge in that bussines, he having excepted against me, they desired my oath anent partiall counsall but I first desired his oath *de calumnia*, which he refusing I satt still, and reasoned what I could but would vote non. In end we concluded that M<sup>r</sup> Gedeon should stand suspended till the nixt Synod, they intending to repone him and not to depose him becaus of the act of assemblie 1648

<sup>1</sup> General Monck.

<sup>2</sup> Sir James Stewart of Kirkhill and Provost of Edinburgh, an eminent lawyer and intimate friend of Lord Waristoun and Sir John Cheisley.



aug 5. sess. 30. After we had stuck be him till 9 a cloak at nyt we were glad to let all things ly, and appoint a Co<sup>m</sup>ittee for him to meet in August, and so the Synod dissolved.

This was a good day and I was much assisted.

A foule day till neer night.

7, *Saturday, 6-7 a'clock.*—This morning being in Ed<sup>r</sup> after I was ready I trysted with M<sup>r</sup> Jo<sup>n</sup> Greg and M<sup>r</sup> Ro<sup>t</sup> Broun to go home. Therafter I went down to Waristoun's hous to meet with S<sup>r</sup> Jo<sup>n</sup> Cheislie, who employed me in that bussines betwixt W<sup>m</sup> Thomsone and John Edger. I went to the Coun. Chamber and found M<sup>r</sup> Thomsone who told me that in law he could persew and obtain paym<sup>t</sup> for 18000 mks from Jo<sup>n</sup> Edger, yet he was content to tak 12000 mks and 500 mks as being the prin<sup>l</sup> soume, and y<sup>t</sup> wold rebate all interest and expenses. I cam back and told S<sup>r</sup> Jo<sup>n</sup> and we appointed to meet againe at Redhall upon tuysday nixt if the Lord will.

A litle after ten I took horse with M<sup>r</sup> Ro. Broun and we cam to the Bridgend at 3 a'clock in the afternoone, and ther we dyned and Dolphinton and Slipperfeild with ws, he informed ws of some outragious cariage be his sister Margt in the church against Andrew Broun and his new maryed wife. I advysed him to confirme the division of the kirk by ane act of Session wherby every ane might know their oune rume

Therafter I went homeward and by the way did meditat somewhat upon my weeklie search and found that the Lord had comfortablie assisted me in the Synod, and had ordered his matters very weel; so I cam home and found my wiffe and familie in health, I blisse the Lord, and retired myself to dutie and so by the Lords gracious countenance had both a peaceable close of the day and of the week though I may blame myself for my loosnes.

A gray louring cloudie day, some raine.

8 *May, Lords day, 7 a'clock.*—This morning after I was ready and had gone about family duty I went to Bigger Kirk and heard M<sup>r</sup> Ro<sup>t</sup> Levingston lecture on Genes. 3. In cap 3 things, mans fall, the discovery of it, and the punishment of it. Obs. v. 1, That Satan maks use of the best gifted to

effectuat his purpose. v. 2. That when we meet with tempta<sup>n</sup>s we should bewarr to listen thereunto, 4 questions answered from. v. 4. OBS. That no place is free of Satans tempt<sup>n</sup>s. 2<sup>o</sup> That when the Lord has often spoken to his people then follows Satan and whispers into their ears. v. 5. That even one friend may wrong another by taking rash advice. v. 8. That when conscience is wakened folk hyd themselves from god etc.

He preached on John 5. 40. The text hath a reproofe and the grounds of it. What is meant by coming and what by liffe. OBS. That infidelity and unbeleef is a provocking sin that barrs the dore upon many mercies. This sin instanced both in the wicked and godlie. 2 reasons of it. 3 means how to win to the persuasion of the truth of the word. 2 uses. OBS. 2, That to come to Christ and belive in him is that which is weel pleasing to god and gets life. The reason of it and 3 advantages by coming unto Christ, etc.

Afternoone he lectured on ps. 119. 65. How David glories to be called Gods servant. The Lord dealls weell with his servts in 5 regards. Plenty to the wicked is cursed in 2 respects: afflictions comfortable to the godlie in 3 respects. v. 66. OBS. That a thankfull soule is desirous of spiritual saving knowledge. v. 67. That its the mark of a thankfull soul to acknowledge good by the rod. v. 68. how many wayes the Lord may be said to doe good to his people etc.

He preached also on John 5. 40. Two sorts of causes why siner will not come unto Christ. 1<sup>o</sup> As relating to the persons themselvs. 4 causes, ignorance, pryd, lasines, and proposing fals rules. 2<sup>o</sup> relating to Christ himself. 5 causes, his person, his doctrine, his severity, his crosse, and his government. 4 things in his government they stumble at. OBS. That Jesus Chryst is the belivers life, one mark of thes that has this life in them etc.

✓ After sermons I cam home and went about dutie secret and in the family, and was under a melancholick fitt.

Yet this was a good day to my soule.

A gray cloudie day.

9, *Munday, 7 acloak.*—This morning after I was readie, Alex<sup>r</sup>

Veitch cam down to me, and told me how he had been taken with captioun upon Thursday last for 200 mks and that bond was given to enter his person in prison upon Saturday nixt in Ed<sup>r</sup>. I gave him my opinion to enter in prison that he might obtene the more favour in his uther sutes of law provyding it did not greive his spirit, alwayes I promised to speak w<sup>t</sup> Caverhill and with W<sup>m</sup> Burnet chirurgeon for him and send him word. Therafter James Crichtoun cam down and spok to me anent his sone and advysed me to cause put him into the correction hous to tame him. About 12 hours I dyned with my wiffe and Gilbert Broun and therafter I took horse with my wiffe and cam to Haystoun. I found my sister in law unweell. I perceived my brōyr was lately returned from Ireland wher he had been doing some bussines for W<sup>m</sup> Hay of Smithfield<sup>1</sup> but told me ther was litle money in that countrey, he told me he was 17 dayes in Dublin. That ther they had their courts as in Westminster hall but they had but litle employment. He said my Lord Richard had his counsall there, but had not many forces, he said the 2 pt<sup>s</sup> of the land was not planted with English and Scots men, and that ther was a great abundance of natives above English and Scots. Therafter we went to supper, and my brōyr told me that non of the deuchar had been with him yet. So after prayer I went to bed.

This was a tollerable day to me.

Warme with clouds of raine.

10 May, *Twysday*, 6 *acloak*.—This morning being in Haystoun after I was readie my wiffe and I did breakfast with my brother, and then we went to Pebles. I lighted ther and spok with Caverhill anent Alex<sup>r</sup> Veitch, who told me it was not in his power to help him but reco<sup>m</sup>endit me to W<sup>m</sup> Burnet chyrurgeon to deall with him for some ease of that money for which Alex<sup>r</sup> is taken by caption.

Therafter I wrote a letter to the tennents of Deuchar<sup>2</sup> anent

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<sup>1</sup> William Hay of Smithfield was the second son of James Hay, second baronet of Smithfield. Sir James disinherited his eldest son and successor in the title, Sir John, with a thousand pounds, and left the estate to William.

<sup>2</sup> This shows that Mr. Hay was factor on that estate.

setting Hogs part of the land and gave 12 sh to Scott the post to cary it.

Then about 10 hors I took horse with my wiffe and we came to Redhall to the Lady Waristoun about 3 houers afternoone. The lady told me that she had gotten news that the long parla<sup>t</sup> was to sitt down this week and that the prot. was to have 20000 lib Sterl. settled on him during his life and 20000 lib sterl. upon his heires; and that the legislative pouer was to be in the hous of Co<sup>m</sup>ons, and the executive pouer in the Councell of State etc.

About 5 acloak Ricartoun Craig and his Lady cam to Redhall. They told that the gen<sup>l</sup> was to have a counsell of officers this day. That he had refused to assist him to tak Kennudie with captioun. That my Lord Cranstoun<sup>1</sup> was at Elsenor with the King of Sweden; That Colinton's sone<sup>2</sup> was to be contracted with Pat. Nicol's daughter. Therafter I supped and went to bed after duty.

This was but a raving day.

A gray morning and fair afternoone.

11, *Wednesday*, 7 *acloak*.—This morning being in Redhall after I was readie, my wiffe and I did breakfast with the lady Waristoun, and therafter we cam in to Ed<sup>r</sup>. I mett with Pa Murray who advysed me to putt off Jo<sup>n</sup> Hog fra Deuchar, and set it to some uther or rather among themselves; Therafter I mett with W<sup>m</sup> Burnet and next Alex<sup>r</sup> Veitch. I spoke to him to give him ane hundreth merkis, and I agreed with him that till he spok with Caverhill and returned me ane ans<sup>r</sup> I should give my bond to enter Alex<sup>r</sup> Veitch in prison upon May 21 in Ed<sup>r</sup>, which accordingly I did and left the papers with Andrew Steinsone.

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<sup>1</sup> William, third Lord Cranston, marched into England with King Charles II. in 1651, and being taken at the battle of Worcester, was committed prisoner to the Tower. He was particularly excepted out of Cromwell's Act of Grace and Pardon, April 1654, by which his estates were sequestrated, but a portion of the lands of the yearly value of two hundred pounds was settled on his wife and children. He married Lady Mary Leslie, third daughter of the Commander of the Scots Parliamentary Army, Alexander, third Earl of Leven, and had a son James, fourth Lord Cranston.—Anderson's *Scottish Nation*, Art. 'Cranston, Lord.'

<sup>2</sup> A son of Lord Colinton, a judge of the Court of Session.



I dynd at my sisters hous with Mr Rich Dicksons wyfe, and some uthers, and therafter I went to James Grayes wifes buriall, Then I went about that bussines betuixt W<sup>m</sup> Thomsone and Jo<sup>n</sup> Edger. I perused all Jo<sup>n</sup> Edgers accompts and then I went to W<sup>m</sup> Thomsons hous with himself and went through his accompts. In end I drew the bussines to this close that W<sup>m</sup> Thomson was content of 12000 mks, and Jo<sup>n</sup> Edger was content to give 10000 merks, but when I proposed that if it wer submitted to me I wold strik a mid stroak in it both of them seemed unwilling for I spok to them apart, so I left it.

About 5 acloak at nyt my wiffe and I went out to Humbie to visite the ladie. We cam there about 9 acloak at nyt, and found Keith and his ladie and Michael Melvin ther, and so we supped and then I did withdraw.

This was but a raving day also.

A warme day w<sup>t</sup> 2 great showers.

12 May, Thursday, 7 acloak.—This morning being in Humbie after I was readie the tennents of Deuchar and Kershope cam to me, and I did sett that 15 soumes of grasse which John Hog did possesse unto John Forrest; Therafter I confirmed all the rest in their possessions except only that I did divide Kershope equallie betwixt W<sup>m</sup> Hog and Alex<sup>r</sup> Mitchell, and delayed the setting of the mylne to James Caldwell. I resaued fra James Blackstoks 30 lib for his yeirs rent for the half of the mylne, and 13 lib 14ss 4d fra James Caldwell in part of paym<sup>t</sup>. And so dismissed them, and appointed Jo<sup>n</sup> Hog to come to me upon Thursday at the Stone<sup>1</sup> with his bygan dutie for the year 1658.

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<sup>1</sup> The Stone or Stain. The residence of Mr. Hay. The lands belonged at one time to the Knight Templars, for we find that on the 4th of November 1642 George Lindsay of Covington was retoured heir of two oxgates of Temple lands called Stain, in the barony of Biggar. William Lindsay of Covington in 1663 conveyed to James Dickson, writer, Edinburgh, the right and superiority of the lands of Stain and others, with the meadows, mosses, and pasturages belonging thereto. This conveyance was ratified by Parliament in 1663. This farm continued in the possession of the Dicksons of Hartrie until about the year 1820. It now belongs to Mr. John L. Murray of Heavyside. It may be remarked that although James Dickson does not appear to have got his conveyance till 1663, he must have been connected with the lands, as the Diary shows that Mr. Andrew Hay was his tenant in 1659.

Therafter I dyned w<sup>t</sup> the lady Humbie, etc., and after denner we went to bussines and I cleared compts w<sup>t</sup> Jo<sup>n</sup> Gilchrist in Crichton and therafter Michael Melvin and I went through severall articles of the inventar of the laird of Humbies testament which is to be confirmed.

About 7 at night the Lady Libertoun and the Lady Inglistoun cam to Humbie to visit the Lady, and after we had supped, and had spoken a litle anent the Lady's condition we went to bed, and about 10 hours at night the Lady Waristoun cam to Humbie.

This was a tollerable good day.

A very fair warme day.

13, *Fryday, 7 acloak*.—This morning being in Humbie, after I was ready Mr W<sup>m</sup> Cheisley cam in to my chamber and told me that the Gen<sup>l</sup> was busie w<sup>t</sup> his officers and wold passe no papers signed by the Protector since the raising of the parlia<sup>t</sup>. Therafter I mett w<sup>t</sup> the Lady Waristoun who told me she had resaiued l<sup>i</sup>es from her husband fearing ther should be blood, and that for some uther bussines she had sent for Sr Jo<sup>n</sup> Cheislie to meet her this night in Ed<sup>r</sup>. After we had dyned together she went away, and the Lady and Michael and I went about the making up of the inventory for the testa<sup>t</sup> and sett down the rests of the crop 1657 and all 1658 except what the laird has sold of bear.

Toward night Keith<sup>1</sup> cam about my wife and me to go doun w<sup>t</sup> him to Keith all night. So we went, and after we had supped he took me apart and told me that he intended to raise a su<sup>m</sup>ons for pay<sup>t</sup> of the legacies, and to obtain a decreet therupon, and if either air or apperand air oppose the same he wold oppose them, and that they ought to pay annualrent after the decreet. He was unsatisfyed w<sup>t</sup> so much spending in Humbie, and he desired me to come to his countrey and dwell which I refused except I had a very clear call thereunto.

✓ Therafter I retired w<sup>t</sup> my wiffe into my chamber, and after dutie went to bed, the laird and lady being very kind to us.

This was a tollerable day also.

A dustling gray day.

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<sup>1</sup> Hepburn of Keith, whose descendant enacted a prominent part in 1745.



14 *May, Saturday, 6 a'clock.*—This morning being in Keith, after I was readie the laird told me how he had advysed to raise l̄es of lawborrowes against my L. Tweddall and his tennents in name of Humbie and her Tutors; anent some merches betuixt Crightoun and Afterkill. After breakfast my wife and I cam to Humbie and the lady Keith cam with ws. After I cam to Humbie the lady Humbie lady Inglistoun and I retired to her chamber, and after seeking God consulted anent the lady Humbies cond<sup>n</sup> of health, and thought it best yet to wait 20 dayes and then to advertise the Lady Inglistoun.

About 11 a'clock we drew out the airship goods of the domicile and caused Michael writ them, and then we went to denner all together. After denner I went with my wiffe and 4 or 5 more company to the wood for recrea<sup>n</sup> and saw the lady there, and returned againe after two or 3 houers stay there.

At night I retired myself and went about my weeklie search, and did find that my tyme has been for the most part waisted through this week. Only I found God continued his wonted favor to me in his protection, and kind reception by freinds and some allowance also in duties of worship for which I blisse his name. I observe that I get more allowance in praying with the ladie Humbie then at uther tymes.

So the Lord was pleased to close the day and the week comfortable.

A prettie fair seasonable day.

15 *Maij, The Lords day, 7 a'clock.*—This morning being in Humbie after I was ready and the family exercise was done, I went to sermon and heard M<sup>r</sup> Ja Calderwood preach, and becaus my man had lost my sermon writt book, I resolved to write this dayes sermons on this book as followes.

He lectured on Matt. 24. 1 till v. 25.

Our lord having cap. prec. exhorted his apostles and the multitude to tak heed of the sines of the Pharisees, In this cap and the following yow have a new sermon for we find that thes two dayes befor his imprisonment Christ was very diligent. This sermon is whollie propheticall, shewing the destruction of Jerusalem and of the temple, giving some signes therof and signes of the end of the world; uthers think that only heer he discovers

the temples destruction, but it is of the nation of the Jewes also. Som think ye words of *v.* 29-30, etc. are but figurative expressing the glorie and excellencie of the nation of the Jewes; And this is ordinarie as *Jer.* 4, but we think the Lord sets som signes going befor the end of the world.

In this cap, 1<sup>o</sup> you have the occasion of this sermon, one more remote, being Christs departing from the temple, being never to returne to it againe. *Obs.* That when Christ departs from a church nothing but ruine and destruction comes upon them. *Heb.* 9 etc. you have som removings of Christ from the temple, *Hos.* 9. 6, *Jer.* 6. 8, be instructed O Jerusalem lest I depart, etc. Tak notice of all the signes of Gods departure from ws, therfor labour to receive him and intreat his stay.

Its said his disciples came to him to shew him the magnificent building of the temple, thinking to mak him relent his sad threatening—this was a most glorious temple as historians relate—but they wer mistaken, for when god is provoked by mens sines he cares not for their houses and dwellings, see then that yow honor god in your houses. *v.* 2. Our Lord fortells that the stately temple that was the wonder of the world should be made equall to the ground, this was necessarie becaus Christ was come and ceremonies must go down. *Obs.* 1, That whatever be the priviledges of a place yet if sinfull, it cannot be keeped from ruine. So heer Jerusalem wherin god was weel knowen must be throwen down, becaus of the sines of that people and slighting of Christ. Therfor put no confidence in the strenth of places, some trust in chariots etc. Now as this was fortold we find in story that it cam to passe, for Titus having win Jerusalem thought to have preserved the temple but it was brunt down; So as all the witt of man cannot defeat the wisdom of god.

*v.* 3. You have a more neer occasion of this sermon, which is a question of the disciples, wherin is a 3 fold doubt proponed, 1<sup>o</sup> concerning the tyme of the destruction of the temple, 2<sup>o</sup> of his coming as ane earthly monarch, 3<sup>o</sup> of the destruction of the world. To the first and 3<sup>d</sup> our lord ans<sup>rs</sup> promiscouslie. This their question was too curious, wherin hence learne the corruption of mans nature that is too curious in inquiring into Gods hidden secrets, Bewarr of this, for the men of Bethshemesh

wer stricken dead for this. Therfor we wold be wise only unto sobrietie and not pry into Gods doings.

Its said of Plinius 2<sup>d</sup> that he drew neer the burning gulf of Vesuvius, which made him be at last swallowed up in it, therfor be not too curious above what is written.

Nixt yow have our Lords ansr., which is not directly to satisfy their curiositie, but givs them som necessarie admonitions.

v. 4. OBS. That the latter dayes shall abound with seducers and fals teachers; The Lord permits this 1<sup>o</sup> for the tryell of his people, 2<sup>o</sup> for a punishment for not resaving the truth in love. So also the devill acts it; Be not then offended at the errors of the tyme becaus the Lord has forwarned ws of them. OBS. 2. That thes seducers shall have very fair pretexts they shall say Lo heer is Christ; This is to be understood of Christ doctrinal. OBS. 3, That thes seducers shall pervert many, becaus they have the advantage of the bent of error which is suitable to mens corruptions. OBS. 4, That the elect had need to bewarr of being drawn away be the errors of the tyme. No man can plead inūnitie from this fear of being defyled by errors. Our securitie lies in the use of means against which the gates of hell cannot prevaill; Now this exhortaon doth not presuppose the elect can fall away. OBS. 5, That error let loose is a forrunner of some fearfull judgment; this we will find in the church of the Jewes, no wonder that God put out the light when men instead of walking by it wrangle with it.

v. 6. Another signe OBS. 1, That God justly punisheth his people for slighting the offers of peace. They endure the miseries of warr. They that warre against God he will mak them endure the miseries of warr. Agane they loathed the bread of life and therfor they shall be starved; however they were not burdened with their sines, the earth was. OBS. 2, That woes and calamities come not singlie upon a people, but one comes after another; how just wer it with God to deall so with ws. OBS. 3, That kingdomes and nations have their end and so have the churches. OBS. 4, that whatever be the troubles and stormes that come down upon the world yet the Lords people should not be inordinately troubled; its trew we must not put on a stoicall apathie, yet we must not let our hearts be

troubled, John 14. 1. Its a word that signifies the troubling of muddie watter. I need not tell yow what unsteady tymes we are fallen in, only I say the more unsteady the tymes be, we should be the more fixed trusting in the Lord.

v. 9. He passeth from common calamities and showes the calamities his owne people shall meet with. The cause of all thes illis is the persecution of Christs members though the world think utherwise. OBS. 1, That God is good in telling ws befor hand of all the miseries we shall meet in the world. The devill showes the pleasurs but hydes the bitterness we shall meet with. Therfor be forwarned against thes calamities. OBS. 2. That the lot of the Lords people is to meet with many stormes in their way to heaven as it was with Christ. OBS. 3. That christs disciples must resolv to lay down their lives for Christs sake, its a trew word, non are saved but martyrs, who are so either in act or dispositioun, we must be willing to lay down all for Christ.

Therafter he preached on Math. 5. 4, Blissed are mourners for they shall be comforted.

Oh how great is the difference of Christs opinion from the worlds anent their happines. Men in the world think mourners most miserable but Christ heer thinks farre otherwyse. This is another mark of thes yt are partakers of trew blissednes; God layes the founda<sup>n</sup> of happines in povertie of spirit; Heer we shew that spirituall mourning is a frame sutable unto the ghospell, we shew yow the nature of it that it was ane inward funerall mourning. Then we shew how this mourning tends to and ends in happines. Now the reason why such are blissed because they shall be comforted heer is somewhat implied, viz. that spirituall mourners may be long without comfort, as in David, Heman and Job, and Isai 57 last, who is he that feareth the Lord, etc., implying that it is but the case of some few of Gods people, for as ther may be some faith wher ther is not unspeakable joy, so ther may be found humiliation wher ther is no such darknes, we shew the reason why the Lord doth this to his people; Certainly this is a mystery to the most part, for as the joys of Gods spirit are great secrets to carnall men so are the terrors of his people meet with great secrets to carnall men, to speak of warrs and famine yow understand them, but to



speak of the terrors of the lord on a soule they are secrets unto yow, all terrors upon the outward man are nothing to these upon the soule, as all other battels wer but a play in regard of thes naked fights that wer among the Romans; therfor tak heed to this.

Obs. 1, that all spirituall mourning will end in secret comfort whatever be your suffering. Obs 2, That it is only God that can comfort the soule; ministers may offer it, but God only can apply it. As for the first, it is a thing clear in scriptur, Isai. 61. 1, 3, to give the garment of praise instead of the spirit of heavines, Isai. 35. 10. And the ransomed shall come to Sion w<sup>t</sup> songs, and sorrow and sighing shall fly away. Yea we find sometymes mourning and joy going together, 2 Corinth. 7. 5. We wer troubled, yet God comforted ws, etc., Ps. 126 end. It is clear in experience, Ps. 97. Light is sown to the righteous and joy to the upright in heart. For further clearing 1<sup>o</sup> we shall shew what this joy and comfort is, Luk sayes mourners shall rejoyce. 1<sup>o</sup> Ther is a naturall joy; which is an affection implanted in ws, and in itself is law<sup>ll</sup>. 2<sup>o</sup> Ther is a sinfull joy and comfort, and that is either when the object is unlawfull or when the object is law<sup>ll</sup>, but they exceed in measure. 3<sup>o</sup> consider there is a spirituall joy when the soule rejoiceth in God and in Christ and spirituall objects as being connaturall to a godlie man; This trew joy when heer promised to spirituall mourners; and it is 2 fold, the one the joy in the way, heer in this world, and it doth admitt of increase and meets with opposition, the other is the joy in the countrey, and it is perfect and full, for this joy in the way consider thes particulars. 1<sup>o</sup> That ther can be no joy in God without faith in God and knowledge of his word, therfor beasts properly have no joy, nor infants can have joy, though they may have grace, and Jon Baptists joy in his mothers womb was altogether extraordinar and therfor worldly men have it not.

2<sup>o</sup> Ther is required to this joy, a heavenlie frame of spirit, for such as the man is, such is his delight. So a voluptuous man delights in his pleasurs, a heavenlie minded man delights in God, and its trew lik drawes to lyk, so that a worldlie man cannot delight in God, no more nor a swine in a pleasant garden.

3<sup>o</sup> Consider, to this joy ther is required some propriety in God and some possession of Jesus Christ, what advantageth it a sick man to tell him of the health of another; therfor the comfort of a beliver is not perfect heer, becaus our enjoyment of God is not perfect heeraway, and yet may have joy unspeakable and glorious becaus of Christs dwelling in him.

4<sup>o</sup> This joy flowes not from the exercise of grace naturally as an effect, but it comes from the Lords oune good pleasur, for the spirit blowes wher it listeth, hence some of Gods people walk cheerfully and uthers with a bowed doune back; hence it is that often thes who are highest in grace are lowest in comforts. 2<sup>d</sup> thing, the reasons why spirituall sorrow shall end in spirituall comfort, viz. 1<sup>o</sup> The reason is taken from the nature of sorrow, it is not for itself but for the use of another, viz. joy, and maks way for it.

2<sup>o</sup> becaus of the nature of joy which is a strong thing and prevalent and shall in end be upon the heads of the mourners in Sion.

3<sup>o</sup> From the effects of sorrow, becaus it humbles a man and maks him low in his oune eyes, so also sorrow begets prayer, and it helps faith, and we live by faith.

4<sup>o</sup> becaus it is one mane end of the ministrie to minister comfort to afflicted soules, and its a great part of his work to speak a word in season to a wearie soule: it is a great part of the work to exhort the afflicted, that ther were many to whom we might dispense this part of our office. Wo unto us if we apply comfort to unhumbled soules.

5<sup>o</sup> This appears in regard of the many promises in Scripture, for it is lik a pleasant garden of paradise, and the promises are lik the four rivers that ran through it, hence they are called precious promises. Certainly ther is no affliction but yow will find a sutable promise therunto.

6<sup>o</sup> This appears from the comānds in scripture. Ther is no comānd more frequently injoynd then this dutie of rejoycing; it is hard to cause afflicted soules apply this, hence Philippians 3, finally my brethren rejoyce in the Lord, and cap. 4. 12, rejoyce in the Lord always, and againe I say rejoyce. He doubles it becaus he knew it was hard to move poor humbled sinners to this dutie. Remember it is not left



arbitrarie to yow to rejoice or not, seeing God hes expressly comanded it. Tak heed therfor that you oppose not the spirit of God as a comforter. I come now to the applicatioun. **USE 1.** Learne heer that there is no solid joy and comfort to wicked men and unhumbled, fear and terror belongs to them, he that is a servant to sin shall be a slave to error, so Pashur's name was changed into Magor-missabib, a terror to all roundabout.

**OBJECT.** Doe not the wicked injoy most comfort? **ANS.** Their joy is but fals and it proceeds from a conscienc deficient in its dutie, ther is a great deference betuixt laughter in the face and inward joy, its lik a pleasant sho that puncheth the foot. I shall shew the excellencie of spiritual joy. 1° It is a pure joy, it is honey without gall, but the mirth of wicked men is lik a madman that laughs whilst he is scaring his oune flesh. 2° It exceeds carnall joy which rejoiceth in outward things which wer made for men, and is als ridiculous as for a wyse man to play w<sup>t</sup> babies clouts.<sup>1</sup> But the uther joys in God.

3° Spirituall joy exceeds the other in degree, the heathen said that trew joy is a serious thing; but in the uther ther is terrour.

4° This joy exceeds the uther in certaintie, for as non can give it but God so non but he can tak it away, but the uther leavs the soule comfortles and wounded, and then consider what a sad alteratioun death will mak, now nothing but laughter, but then nothing but excessive lamentatioun and mourning. **USE 2.** This should teach ws to give way to spirituall mourning, weep not for outward losses, but open the flood-gates for godly sorrow, becaus it tends to comfort; proceed therein, if yow sow in tears you shall reap in joy. **OBJECT.** How can I expect this joy when I am not aneugh humbled? **ANS.** Ther is a mistak on both hands. 1° By profane men thinking anything mourning; 2° By the godly that will needs have such a measure. Ther is ane intellectuall sorrow, desiring therfor rather to suffer anything then to dishonour God and ane actual sorrow which is ordinarlie most plentifull at our

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<sup>1</sup> 'And hing our fiddles up to dreep  
Like babie clouts a-drying.'—

BURNS, 'The Ordination.'

first conversion: but groans in the hearts are more to be regarded than tears in the eyes, so the heathen *cura leves loquuntur vigentes stupent*, when he mourned not for his sone.

USE 3. Of comfort 1<sup>o</sup> to the church of God in generall, which is often brought very low—thes dayes wherein we live are dayes of great confusion, our fear is least the ark be taken and come into the enemyes hands, and indeed the deevill seems to get great advantage daylie, wherby it comes to passe that the children of the church thryve not so weel as formerlie when their milk was more scant; now the discomposd estate of the church may be discomposeth the hearts of Gods people, yet I say, be still and learne to belive, but let us hold this conclusion that Gods thots toward ws are thoughts of peace to give ws at lenth ane expected end. Howsoever clouds and darknes be round about God, yet righteousnes is the habitation of his throne for ever; what though we should see the church as Jonas was swallowed up by the whale, yet she was not able to digest the prophet. OBS. the faith of our fathers fathers. Joseph handed his bones that the people should recover the land, and Jeremiah bought land from his uncle when the enemy beseidged the city. Let ws say the children that shall be created shall praise the Lord.

2<sup>o</sup> It is matter of comfort to every soule in particular that mournes for sin, they shall be comforted; you have the Lords promise for it, and yow may entreat the Lord to mak it out. And so we come to the 2<sup>d</sup> point, that only the Lord can comfort his own peoples hearts though ministers must do their duty.

In the afternoone he preached on Exod. 20. 2. I am the Lord thy God which hath brought thee out of the land of Egypt and out of the hous of bondage. God having created man he gave him a rule to walk by. This rule besides the positive law anent the tree forbidden, was the morall law written on the heart of man by nature, this is sumarlie comprehended in the decalogue, which God gave to his people in mercie. The Lord did set severall marks of excellencie on this law in deliverie of it, and this was to shew the excellencie of it to the worlds end. You should delight to hear that law which will be as a bridle to keep you from sin, and a goad

to dryve you to Christ. O that it wer explained as it was delivered, to mak your hearts tremble. Our Saviour gives yow the summe of the first table, being your dutie to God. Thou shalt love the Lord with all thy soule, heart, and mynd. The Lord must have the cheiff pouers of the soule. It is then but a presumption to say yow serve God when the devill hath a greater share in your heart than he hes. The sume of the second table is to love our nighbors as ourselves; now we come to speak of the preface of the law, I am the Lord, etc. Some think this the positive part of the first comāndment and think that lawes should have no prefaces. But we look on this as a preface to the wholl comāndments. In it ther is a description of God himself. 1<sup>o</sup> From his name and nature, he is Jehovah, signyfing his infinite being. 2<sup>o</sup> he is described from his condescension that he enters in love wt poor man, I am the Lord thy God. Its in mercie he deals thus, for he might require obedience by his absolute pouer. 3<sup>o</sup> he is described by his freshest acts of mercie; their delivery out of the land of Egipt full of idolls, and out of the hous of bondage, being a type of the redemption wrought by Christ. From this description of God here obs. That in drawing furth a comāndit duty we should have right apprehensions of God to whom we performe it, utherwyse our obedience is in vain, 2 Chron 20. 6. So Jehosophat says Thou art Lord God who rulest the world. For according to your conceptions of God will your enjoyments be; yet tak this caution, that you must not think further to comprehend the Godhead then his word and works doth allow. Hence Job says who can by searching find out the Almighty, who can find him out to perfection? but to conceive of God tak thes few directions.

1<sup>o</sup> You must conceive of him as he hes revealed himself in his atributs, we find Moses asked too great a sight of God, which was his invisible essence, but the Lord shewed him his back parts being his atributs, we must conceive of him sometymes under one notion sometymes under another.

2<sup>o</sup> Conceive of him relatively in Christ and as a God in covenant wt thee through him, for he, being absolutly considered, is a consumeing fire.

3<sup>o</sup> Look on God proportionable to thy needs and neces-

sities; have such apprehensions of God as thow has had most experience of, whether as wyse or mercifull or pourfull etc. Especiallie think on him in all the dimensions of his love.

4<sup>o</sup> Let all your thots of God end into holy admirations and adorations of him; certainly much of the pouer of holiness stands in this, that knowledg yow have of God, if it neither mak yow admire him nor adore him it cannot be the trew knowledg of God.

More particularly in the words, the first argt wherby he presseth them to obedience is from his pour, I am Jehovah, signifying ane infinit eternall essence, he is alpha and omega, he has ane absolut soverintie over all, and therfor you ought to obey him. He is in a manner the breath of the wholl world, Ps. 104. 29. Thow withdrawest thy breath and they are troubled. Now if any man had you at such advantage, would you not be very carefull to pleas that man, so it is with God; he is a most perfect being, and all uther things are created by him. Its he that hath mad yow and not yow yourselvs. Alace, have not most part spent most of their precious time in persewing after hellish lusts, therfor spend it better herafter. Againe this name signyfyies that he was, is, and shall be and ever is omnipotent, whence obs. That there is no flying from God; Amos 9. 2. Though they dig into hell thence will I find them out, etc. So also ther is no outliving of God, for he is unchangable in his decrees and in his being.

2<sup>d</sup> thing is the Lords relatioun unto them as a God in covt with them. I am thy God, whence obs. 1, that Gods entering into covt with them was of his free grace, and not out of need of them. For the Lord is all-sufficient of himself, howbeit a mr stand in need of servts and a king of subjects, but God is not so; my goodnes sayes David extendeth not unto thee, the Lord is Elshaddai, the Lord all-sufficient, the Lord did this of his free grace, so says Paul often in his epistles, and Deut. 9, Moses did put the people in mynd of this, that the Lord did tak the people in covt of his free grace, so its much more free grace to be taken in ane inward covt, this may mak us adore this free grace, albeit we be poore people; obs. 2, that it is the great privilege of Gods people that the Lord is their God, this is the sume of all the covt promises and priviledges. It



is 1° the highest priviledge becaus he is the most high God, he said he was Abrahams exceeding great reward, it was greater to David, I will be to thee a father, but its heer greatest of all, I will be thy God. The covt of grace may be compared to a ring wherein this promise is the richest diamond. 2° its the fullest promise, becaus if he be thyne, that which is in God is all thyne, and all of God are thyne, his angells, creatures, grace and glorie. 3° Its the surest promise, he is thy God; hence he adds it, Lev. 26. To shew the surness of all these promises. 4° Its the sweetest relation and promise of the covt, for it givs only sweet and full satisfaction to the soule of man, which cam from God, and can find no rest till it returne unto God againe; therfor tak heed of reproching his people.

Obs. 3, that if you be God's, it excluds all uthers proprietic and interest in thee. 1° Thou art not the devills as all wicked men are, who are as properly his as these in hell; consider that hell itself is not more properly the place of the devill than the heart of a wicked man is: Thy eyes, tongue, and conversation shew thow arte the devills; 2° it excluds the world's and thy oune propriety in thee, therfor thow must glorifie God in thy soule and spirit which is the Lord's.

Obs. 4, That thou art the Lord's, not only by virtue of his dominion but by virtue of thy ingadgment to him. If thow be God's, all thow has must be his and be layed out for him, and that thou must suffer all things for him also. Alace yow doe not know what yow undertak when yow resigne yourselvs to be the Lords. Thes voves are not only rendered at the sacraments but every Lords day also; and at uther tymes; tak heed therfor that your oune voves doe not condemn yow. Say with Jephtha what I have given to the Lord I dare not tak back againe.

3 argt is from his freshest acts, wherby he puts them in mynd of the condition wherin they wer, being strange sojourners in a strange land, nixt they wer under bondage of a tyrant. 3° Their male children were to be drowned. 4° They wer put to service which they wer not able to performe. Now he delivers them from this bondage. 1° By afflicting their enemys, 2° By bringing them out with a mighty hand, 3° By protecting them, 4° by guiding them in

the way, 5° by bringing them through the red sea, 6° By his providence to them which was a continued course of miracles for 40 yers; now Canaan was a type of heaven, as Ægypt was of our spirituall slaverie of sin, Satan, and death. Obs. 1, that many a cloudie day goeth over the heads of Gods people. This is not out of hatred but out of love. A man not to be crossed in ane evill way is a black mark of a reprobate. Obs. 2, That the Lord ordinarlie brings very low befor he delivers. Obs. 3, That the more goodness God exerciseth towards ws, the more are we bound to obedience. This may reprove these who being delivered from scant and want yet enslaved themselves to their own lust, O what ingratitude is this. Obs. 4, That Gods delivery of ws from spirituall Ægypt is a great obligatiun to ws to serve him in fear and trembling but 1° this is also the fruit of our redemption and it is a bond also wherby we are bound to serve him. We are Christ's purchase, and it is ane act of robberie if we serve him not.

After sermons I cam home to Humby, and being retired I fell upon some written sermons preached by Mr James Kirkton.<sup>1</sup> He obs. that God liked that sacrifice best, which was dearest bought, and that religion easily taken up is to be suspected. Then after I had been quiet I was called to the familie exercise: and Mr W<sup>m</sup> Thomsons first prayed and then did read the sermones prettie exactlie; Therafter I was desired to pray, and was very comfortablie assisted in the dutie.

About 8 a'clock we went to supper and after the table was drawn, we fell upon a discourse of the exercise of Christ's mediatorie office dureing the tyme his human natur was in the grave, and what a damp there was upon belivers during thes 36 or 40 houers: The Lady Libertoun and Lady Ingliston spok also to it, but finding it intricat and not much pathed we left it: I reserving to enquire after it.

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<sup>1</sup> Mr. James Kirkton was minister at Mertoun, and suffered much in the Covenanting cause. He was the author of the *History of the Church of Scotland*, published in 1817 by Mr. Kirkpatrick Sharpe. He was an intimate friend of Mr. Hay and the Humble family, and, as appears from the *Diary*, accommodated the Lady Humble with the loan of money on the occasion of her going to Bath.



After supper M<sup>r</sup> W<sup>m</sup> prayed again and we retired.  
I found this a prettie good day I blisse God.  
A prettie fair sharp day.

16 *May, Munday, 7 a'clock.*—This morning being in Humbie after I was ready I spok a litle w<sup>t</sup> the lady anent the giving up of the inventarie of the houshold goodes, and I drew a letter for her to the Lady Ormestoun<sup>1</sup> desiring to send up the price of her plenishing as it was appreciated. Therafter M<sup>r</sup> James Calderwood cam up and I spok w<sup>t</sup> him at lenth anent the call of M<sup>r</sup> W<sup>m</sup> to Dalkeith. I desired M<sup>r</sup> James to be present at Dalkeith upon Thursday nixt which is the day appointed for ordering of that matter at Dalkeith. I laboured also to loose some of M<sup>r</sup> W<sup>m</sup> Calderwood's scruples in reference to the call.

Therafter we went to breakfast in Humbie and then I took my leave of the Lady: She still importuning me to come and dwell at Sheens<sup>2</sup> that I may be neer her. After I parted from humby w<sup>t</sup> my wiffe, being invited I went and dynd in Keith w<sup>t</sup> the Lady Libertoun and Lady Ingliston. I conferred w<sup>t</sup> the laird a litle befor denner, and after we had dynd I cam to Edinburgh w<sup>t</sup> the rest. After I cam ther I mad enquiries anent the condi'on and hazard of the Lady Humbies daughter, becaus her nurse was altered, and found her condition dangerous by the report of severall persons. So I judged it my dutie to write the hasard to the Lady and to recomēd the child the more seriouslie to God which I did. Toward night I was sent for to Jo<sup>n</sup> Edgers and spok to him and his wife anent their bussines, and then cam and supped at my sister Marys house w<sup>t</sup> my wife and Jonet Veitch and so I went to bed ther.

I found this a wearisome day to me.

A raine and mist all day.

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<sup>1</sup> Margaret Hepburn was wife of John Cockburn of Ormiston. She was mother of Adam Cockburn of Ormiston, who succeeded his brother John in the lands and barony of Ormiston, 28th December 1671. He was appointed Lord Justice Clerk on 28th November 1692.—Nisbet's *Heraldry*, vol. i. p. 347.

<sup>2</sup> The Sciennes near Edinburgh. There was a convent of nuns at this place dedicated to St. Catherine of Sienna, from which it derived its name of Sciennes. At the time of writing the Diary it appears to have belonged to Lord Waristoun.

17 *May, Twysday, 6-7 acloak.*—This morning being in Edinburgh after I was readie, I went down the way, and settled the bussines betwixt Alex<sup>r</sup> Veitch and Adam Darling for which Alex<sup>r</sup> was taken w<sup>t</sup> caption, and compounded the soume of 146 lib besydes penaltie and expensses for 69 lib 13 s 4<sup>d</sup>. which was imediatlie delivered to Darling, and ane discharge gotten to Alex<sup>r</sup> Veitch. Therafter I left w<sup>t</sup> my sister Mary to send out some things to me w<sup>t</sup> John Calander.

About 10 acloak I spok w<sup>t</sup> the provest anent Jo<sup>n</sup> Crightoun, and w<sup>t</sup> W<sup>m</sup> Thomsons anent Jo<sup>n</sup> Edger, and therafter my wife and I cam to Redhall, and ther I did read all the l<sup>r</sup>es from London shewing that the long parliat. was sitten down and emitted their declaratn calling Oliver protector ane usurper, and challenging the Judges of all the benches for taking comissions from him; also Waristoun wrote ane ans<sup>r</sup> to o<sup>r</sup> letter which we wrote from Ed<sup>r</sup> may 5, thanking ws and giving ws hopes that matters will be no worse with ws. Also that the peace betwixt France and Spaine is not closed, only ther is a cessation for two moneths, also, that the Lord Henry Cromwell from Ireland hath submitted to the change of government, and Monck from Scotland, and that all things are lik to be peacable etc.

We dyned w<sup>t</sup> the lady Waristoun and S<sup>r</sup> Jo: Cheisly and after I had written a letter to W<sup>m</sup> Thomson for Jo<sup>n</sup> Edger, betuixt 3 and 4 my wife and I cam away and cam home at nig<sup>t</sup>.

This was no ill day.

Raine till noone, therafter fair.

18, *Wednesday, 7 acloak.*—This morning after I was readie I resaved a letter from my lord Lie to come to his stepmothers buriall at Landerick upon Fryday nixt. After I had breakfast I went up to Bigger and acquainted Alex<sup>r</sup> Veitch that I had agreed his bussines at Edinburgh. Therafter I spok to James Crightoun about his sone, and thought it best that he should go in to Edinburgh and tak some course w<sup>t</sup> him, either to send him to Barbados or some uther way; Therafter I mett w<sup>t</sup> M<sup>r</sup> Alex<sup>r</sup> Lev: I acquainted him w<sup>t</sup> all newes, and he told me his progresse in the Merse and Teviotdale having been employed to preach 6 tymes. Then he told me that he was

waiting upon some commissioners from the presbrie of Lanerick and parish of Lesmehago with a call to that parish, and he asked my opinion thereanent. I told him that I was not for the thing, but I thought he was called to mak some use of it for reclaiming some of the most stubborne of his parish.

I cam home and mett with James Bruce<sup>1</sup> on of the Commissioners and told him my mynd thereanent, and then I retired myself in the afternoone, and cleared some accompts and found myself very wearie after my journey yesterday, and resolved in the Lord's strenth to go with my wife to the Communion at Robertoun this nixt Sabbath. At night cam Isobell Govan and Mar. Hay and stayed with me resolving to go to Robertoun.

This was a sad wearisome day.

A very hot seasonable day.

19 May, Thursday, 6-7 a'clock.—This morning after I was readie, James and W<sup>m</sup> Crightouns cam to me and got a letter from me to the Provost of Ed<sup>r</sup> and another to Andrew Steinsone to assist them in their bussines in disposing of Jo<sup>n</sup> Crightoun. Then cam John Broun in Newholme and acquainted me how the bussines stood betuixt him and the Major.<sup>2</sup> I advysed him to part in peace. Then cam Geo: Hog and delivered to me 107 lib 8s which w<sup>t</sup> 17 lib 12s made up 125 lib. being a yeirs mail for 15 soumes of the Deuchar possessed be Jo<sup>n</sup> Hog, for which I gave him a discharge. Then cam James Vallance to me and told me

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<sup>1</sup> Probably James Bruce of Kilbank, Lesmahagow, who was fined £240 Scots by Middleton's Parliament, 1662.

<sup>2</sup> Major Joseph Learmont of Newholm, Dolphinton, at the Battle of Rullion Green, 28th November 1666, led the principal attack. He escaped. He again fought at Bothwell Bridge, having along with Robert Hamilton led the charge. Having again escaped he hid himself in a vault underground near his own house, and kept himself safe for several years. He was at length discovered, tried, and ordered for execution, 'but through interest made for him the sentence was commuted to imprisonment in the Bass.'—Law, p. 217. 'He survived the Revolution, and soon after that happy event died in his own house of Newholme in the sixty-eighth year of his age.'—Wodrow, vol. ii. p. 262.

Major Learmont appears to have left his family in poor circumstances, as in the Lesmahagow Session Record amongst the 'mortcloth' money disbursed in 1730 is the following entry: 'October 27th, 1730. To Major Lermond's grandchildren, £1 10 00.'

Marion Broun was much worse and that his Wife was almost distracted. I bid him give in a bill to the Session on tuysday nixt. Then about noone I went up to Biggar being sent for to speak to Dolphintoun, and imēdiatly cam doune againe and dyned at home w<sup>t</sup> M<sup>r</sup> Jo<sup>n</sup> Greg<sup>1</sup> and some uthers; after denner Major Lermonth cam and layed out his bussines. I went to Bigger w<sup>t</sup> him and wrote two letters one to his wife, another to Jo<sup>n</sup> Broun to close peacablie. M<sup>r</sup> Alex<sup>r</sup> Lev:<sup>2</sup> subscriyved them both. Toward night M<sup>r</sup> Alex<sup>r</sup> Lev: and James Dicksonē desired to meet w<sup>t</sup> me and told me it was to end anent taking my hous, which I thought had been done, after much debating and scurvie insinuations of James Dicksonē, we could not agree and so I gave him over his hous becaus he wold have 16 libs more for it. M<sup>r</sup> Alex<sup>r</sup> was sorrie, but I told him I could buy my calling to stay being invited to go elswer. So, I went home.

This was a tollerable good day.

A fair seasonable day.

20, *Fryday*, 7 *acloak*.—This morning after I was readie, I found myself much troubled what to doe in reference to my removall from this countrey, and was troubled with it in the night, my wife encouraged me to follow the call of God's pro-

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<sup>1</sup> John Greig, A.M., minister at Skirling, thereafter at Carstairs, indulged by the Privy Council on 3rd, he was sent to the Bass by them on the 9th September 1675, for keeping a conventicle at Leith Mills. He did not go then, but repaired to Carstairs in obedience to an Act of Council, 7th October same year. Again incurring their displeasure, his indulgence was declared to be forfeited. 7th August 1677. He afterwards returned to Carstairs, but refusing to read the proclamation regarding the deliverance of His Majesty and the Duke of York from the Rye House Plot, his indulgence was declared at an end by the Privy Council, 8th October 1684. Sent prisoner to the Bass for not observing the anniversary of the Restoration, and liberated in July 1685 on giving bond for five thousand merks to appear when called. He returned to Skirling in 1687.—Scott's *Fasti*, etc.

<sup>2</sup> Alexander Levingstoun, A.M., who is often referred to in the *Diary*, was ordained minister of Carmichael, 3rd June 1640. He was appointed minister to Colonel Fleming's Regiment for a month 25th of same month, and translated to Biggar 10th December 1646.—Reid's *Ireland*, vol. ii.

He was indulged in Carluke, 3rd December 1672, and removed to Carstairs same year. He died 13th April 1678, aged sixty-five, in the thirtieth year of his ministry. Helen Ramsay, his widow, died in 1682. His daughter married Mr. John Greig, sometime at Skirling, thereafter at Carstairs.



vidence. I found by prayer that the Lord's mynd was that I should not part but with consent of the godly, if they wer not prejudiced. So I resolved to wait for the Lord's mynd, and for that effect to go to Robertoun coñunion, and therefor went not to the lady Lies buriall, but I went to Skirling to hear sermon; wher I heard M<sup>r</sup> Jo<sup>n</sup> Greg preach on Ps. 119. 4. OBS. That it is not enough to have the knowledg of the word except we appli it to our case in particular. OBS. 2. That it is not left arbitrarie to ws whither to keep God's precepts or not, but we are authoritatively injoined to doe so. 3 advantages redounding to ws thence. 3 grounds why the Lord hath appointed this to be so, and 3 ans<sup>rs</sup> to the question, what end the Lord hath in doing of it. And, lastly, a threefold use of the point for improving the doctrine, etc.

After sermon I went to Skirling yairds, and I resaived a letter from bailie Murray, giving me for a yeir Skirling hous and yairds and 2 dargs<sup>1</sup> of hey in the medow gratis. This I took for a speaking providence, and resolved yet to await God's will.

About noone I dyned and my wiffe with the minister, and therafter went through all the houses of the place of Skirling, and so we cam home finding that Daniel Carmichel had spoiled all the yairds of Skirling. So being come I retired the rest of the night.

This was a tollerable good day.

A very fair caller day.

21, *Saturday, 5 acloak*.—This morning after I was readie, my wiffe and I went up to Robertoun coñunion to hear the prepara<sup>n</sup> sermons. I heard M<sup>r</sup> Antone Murray<sup>2</sup> on Cant. 2. 10.

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<sup>1</sup> Darg is a day's work transferred to the ground on which a particular work is done, as denoting its extent. See Jamieson's *Dictionary*.

<sup>2</sup> Anthony Murray, A.M., was brother to the laird of Glendoig, and a relative of Elizabeth, Duchess of Lauderdale. He graduated at St. Andrews, 20th July 1650, was admitted minister of Culter, 18th August 1654, and deprived in 1662. He is said to have continued his residence in the parish, supporting himself by his medical skill, observing he would make the doctor keep the minister. He returned in 1687, was translated to Paisley in 1688, returned to Culter in 1689, and restored by Act of Parliament. He died 22nd March 1692.



In the text 3. A gospel invita<sup>n</sup>, a warme description of Christ and a description of the spous. Obs. 1. That be the Christian soule q<sup>t</sup> he will in himself he is Christ's match and fair one. 4 things breed jealousy in the child of God, ansred from the text. 5 Scripture expressions which mak it appear that the beliver is Christs choise. 4 considerā<sup>o</sup>ns for hightening the love of Christ. 5 reasons why the beliver is Christs choise. 4 marks to know who is the love and fair one of Christ. 4 excellent things in Christ to mak you love him the more. 5 jealousies by the text removed from those that darre not approach unto the Lords table at this tyme, etc.

Therafter I heard M<sup>r</sup> W<sup>m</sup> Somervell<sup>1</sup> on 1 Corinth. 11. 28. The text hath 2, ane injunction to a duty, and a pressing reason. Obs. That its a dreadful thing to come rashlie w<sup>o</sup>ut selfexamination to the Lord's table. 6 reasons why it is so. 3 things which prove the greatness of the mercie of having the cōmunion at this tyme. 5 things necessary for preparation befor we come to the Lords table. 2 propertys of God to be fixed in your hearts, his holines and his jealousy. 3 things required in a sutable worship. Gods jealousy to be marked on 3 things. 2 things folk must be distinck in at a cōmunion, in your maine erand, Christ, and q<sup>t</sup> is the particular thing y<sup>t</sup> arles them, etc.

Then I heard M<sup>r</sup> Tho. Laurie<sup>2</sup> on Hebr. 12. 2. Obs. That Jesus Christ is the author of his peoples faith: 4 reasons why Christ as mere man could not be the author of it: 4 sorts of persones reproved. 6 marks of a trew saving faith: 4 companions of a trew saving faith: 3 words to them that never had faith nor are sensible of the want of it: 2 words to y<sup>m</sup> that are sensible of the want of it. 9 objections answered for clearing weak belivers and encouraging them to come to the Lord's table, etc.

After sermons we went out and wer lodged in the toun w<sup>t</sup> W<sup>m</sup> Inglis, smyth. I went to the feilds and retired after I

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<sup>1</sup> William Somerville, A.M., minister at Pettinain, admitted 11th August 1642. Joined the Protestors in 1651, died 28th June 1661, in the forty-fifth year of his age.

<sup>2</sup> Thomas Lawrie, A.M., admitted 28th December 1654, translated to Lesmahagow about 1660.

had been w<sup>t</sup> the comissioners from Lesmahago about M<sup>r</sup> Alex<sup>r</sup> Lev: and had gotten a volume. Then to family duty. ✓

This was a tollerable good day to me.

A very great raine.

22, *Lords day*, 4-5 *acloak*.—This morning being in Robertoun, after I was readie, I went to sermon, and heard M<sup>r</sup> Thomas Lawrie on Heb<sup>r</sup> 12. 2. OB. That whosoever hath anything of the reall grace of saving faith Christ is the author of it. 6 words of direction to such as have this grace of faith in exercise. 6 words of incourgment to them that have a weak faith. 5 words to them that have a strong faith. OBS. 2. That wherever Christ begins a work of faith he caryes it on unto perfection. 7 reasons of the point. 7 wayes how Christ perfyteth the faith of his people. 4 obstructions that hinder faith to grow. 4 points of instruction from the doctrine. 4 grounds of consolatioun and ane use of exhortaun, etc.

After sermon M<sup>r</sup> Th<sup>o</sup> Lawrie opened the work and did serve some tables. I did comunicat at the 2<sup>d</sup> table and renewed my personall cov<sup>t</sup> with God for strenth from him to subdew the hypocrisie of my heart, especially in duties of worship. The Lord gave me a tollerable allowance and good hope in him to overcome by his pouer: and so I went out and heard a peece of a sermon in the churchyaird.

In the afternoone I heard M<sup>r</sup> Alex<sup>r</sup> Levingston on Revel. 3. 11. The text hath a counsall in it and 2 directions or rather encouragements. OB. That as its the Christians dutie to know what he hes, so to hold fast what he hes. In 3 cases the Christian is about self examination. 3 words of advice. 3 consideratns for holding fast what thou hast attained. 3 things which we should hold fast. 2 hindrances, self sufficiencie, carnal fear. 3 USES. OBS. 2. That the faith of Christ coming is able to comfort belivers hearts in straits and to help to keep weel what they have attained. 3 comings of Christ. 3 words of counsell, and 3 wayes how to provyd for Christ, etc.

After sermons I retired myself till supper tyme, and then we cam together and I went about dutie. ✓

This was a prettie comfortable day, I blisse God.

A fair caller day.

23 May, *Munday*, 5 a'clock.—This morning being in Robertson, after I was readie, I went to sermon of thanksgiving and heard Mr W<sup>m</sup> Somervell on Coloss. 3. 1. The text hath a duty and some argts pressing it, and a direction. Obs. That though folk be in a state of grace and have reached good attainments, yet much of their work is befor their hand. 3 reasons of the point, use 1 to acentious professors. Some reasons why the people of God may not sleep. Why the people of God must not be idle, but follow their work after a communion. 6 things to be done after a communion. How to mortifie a body of death. A word to the debarred people, etc.

Therafter I heard Mr Antone Murray on Gen. 32. 30. Obs. That when the beliver gets any sight of God he ought to keep it upon record. 6 reasons of the point. 5 sorts of folk that mark not the manifestations of God. 4 things to prove the danger of neglecting a manifestation. 3 words and 3 reasons for marking a manifestaoun, and 3 words of advice. Obs. 2, That now and then the Lord's people gets some sweet sights of the face of God. Obs. 3, That its a great mercie that belivers see God and won away with their lives, etc.

After sermones I went in to the ministers, and dynd w<sup>t</sup> the brethren. Therafter my wiffe took a most violent fitt of a colick that I thought she should have dyed, which made me stay till 4 a'clock. Mr Ro<sup>t</sup> Broun informed ws from S. Jon Cheisly that Wariston and Greenhead wer stayed at London, and Mr Gillespie<sup>1</sup> was sent for in order to expeding that bussines they went up for in Jan<sup>r</sup> 1657, and that he was assured neither Fleetwood nor Lambert wer anabaptists, and that he hoped all things should go weel. Therafter I cam home and was sent for to a dying boy in heavy syd.

This was a prettie good day to me.

Fair befor noone, and raine after.

24, *Tuysday*, 8 a'clock.—This morning befor I was ready Mr Alex<sup>r</sup> Livingstoun writ down to me that he was very unweel and could preach non this day, as also that he agreed

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<sup>1</sup> Gillespie, the famous Scottish divine, then in London on the affairs of the Kirk. He is ironically referred to by Milton as Galasp.

w<sup>t</sup> James Dickson for my hous maill one yeir, and desired me to send up 48 lib Scots, and he wold send me doun a discharge for all bygaines and this yeir to come, which I did send.

After I was ready, having lyen long becaus I was werie yesternight, I went up to Bigger to see Mr Alex<sup>r</sup>, but he was sleeping. Therafter I spok with W<sup>m</sup> Crichtoun for some meall who told me it wold be about 11 merks or 8 libs per bole. So I cam home and dyned alone w<sup>t</sup> my wyfe.

In the afternoon I went to the mosse and marked the same for me, that non might wrong me of the place I had thes 3 yeirs. Then I cam home and went to my book a while befor night, and did read on Spencers *καινα και παλαια*: simile, the prophets and patriarchs compared to him that went formost with the bunch of grapes out of Canaan, and the evangelists and apostles to him that went hindmost. The first could not see the grapes, but he that was behind could both see and eat. Christ is the bunch of grapes. Its said of the man that fell among robbers that he cam down from Jerusalem to Jericho. Jerusalem being a type of the Church, Jericho a cursed place, and going downward being improper for a Christian. These that wold be free of snares bewar of such snares. At nyt I went about duty in secret and the familie. ✓

This day was prettie free of outward temptations.

A sharp, louring day w<sup>t</sup> raine.

25 May, Wednesday, 7 a'clock.—This morning I lay somew<sup>t</sup> long having waken in the night becaus my daughter was unweel. After I was readie I went up to Bigger, and did visite Mr Alex<sup>r</sup> Lev; who had lyen thes two dayes, at lenth he resolved to essay to arise. He told me that he apprehendit the reasons of the fast tomorrow by the Synod did hint at some disappointment they had met with from London by this change. I cam doun therafter and Alex<sup>r</sup> Veitch with me and dyned at home with my wyffe.

After denner I went to Skirling hearing that Robert Murray was come, but found only that it was his nephew James Murray, and so I saluted him only and left him. I spok w<sup>t</sup> Mr Jon Greg and Daniel Carmichaell<sup>1</sup> and so I cam

<sup>1</sup> Sir Daniel Carmichael was fined in 1662 in £2400.



home by the heavy syd and visited that dying boy and prayed with him and found him still weaker.

After I was come home I went to my book of similies, and found that the Romans used to break the chariot that brought home the bride, importing she ought to be a good houskeeper. The Grecians used to rap her forehead against the lintel of the dore, and the Ægyptians to pull off her shoes and never to buy any more shoes to her, etc.

Toward night I mett w<sup>t</sup> Alex<sup>r</sup> Dickson to my landlord, newlie come from Edinburgh, who told me he heard that Waristoun was made a Counsellor in England which I hardlie believed, and that the ministers of Ed<sup>r</sup> mynded the mornes fast mainly for fear of the anabaptists. Therafter I went in, and went about familie worship mynding the approaching fast.

This was a tollerable free day of outward temptations.

A fair, windie day.

26, *Thursday*, 7 a'clock.—This day being set apairt for fasting and mourning through this provence for contempt of the gospell and hazard of religion; after I was readie I went to bigger kirk and heard M<sup>r</sup> Jon m<sup>c</sup>Kercie lecture on John 6. 66. In the words 2, the falling back of many followers of Christ and his confirmation of his oune. In the first, 3 things, the tyme when, the description of the persones, and the apostecie itself. OBS. 1, That men may go farre on in religion and yet apostatize and fall away. How far men may goe on, and yet fall away in 4 particulars. 3 reasons from men themselvs, 4 reasons from Satan, 5 motives to presse ws that we may not fall back. OBS. 2, that whoever leav Christ yet thes that have reall grace should not forsake him, ane use of it, etc.

Then he preached on Jude 21. The words have 2 things, ane exhortation to a dutie, and a mean how to attein it. OBS. 1, That christians even in a dangerous tyme are ready to cast themselvs out of the love of God; 3 wayes how they cast themselvs out of Gods comon love; 3 reasons why they cast themselvs out of the exercise of his special love; 3 reasons of casting themselvs out of their love to God. OBS. 2, that



its the dutie of all belivers to keep themselves in the love of God. 4 reasons of it. Obs. 3, that looking on the mercy of Christ is a fitt mean to keep a soule in the love of God, etc.

Afternoone, M<sup>r</sup> Alex<sup>r</sup> Levinston lectured on Hos. 11. 3 partș of cap. ane enumeration of mercies, a denunci<sup>o</sup>n of judgm<sup>t</sup>, and a consolation to the godly. v. 1. Obs. That when God shews kindnes, he begins at young love. v. 2. That if the way wer never so fair, thou cannot walk in thy ounestrenth. v. 6. That they are but fooles that are strangers in the matters of God. v. 7. That a heart bent to backslyding is the motto of one voyd of the grace of God. v. 8. That God dow not give up his people becaus he is God, etc.

Therafter he preached on Ps. 94. 19. Two things in the text, Davids bitter exercise, and his sweet outgate. Obs. that in sad tymes the christian's great exercise is mainly from his perplexed anxious thoughts within. 3 reasons why the christian's thoughts are full of perplexitie, and breed sore anxietie. Obs. 2, that in the multitude of the thoughts that perplex the Christian the comforts of God delight his soule etc.

After sermons I cam home and retired to duty secret and private, and found this a tollerable good day to me.

A prettie, fair day.

27 May, Fryday, 5 a'clock.—This morning after I was readie, having hyred 5 or 6 men to cast peets I went into the mosse and visited them. Providence did cast in my way a dumb man whom I hyred becaus I wanted one. Therafter I cam home and did breakfast.

About 10 a'clock I went up to Bigger to the session and ther M<sup>r</sup> Alex<sup>r</sup> told me how he had a mynd to put Geordie Wilson<sup>e</sup> <sup>1</sup> off, but he wold have ane fixed fault upon him, and shew me a paper against him. I exonered myself in telling M<sup>r</sup> Alex<sup>r</sup> that I thought he was called of God to exercise more severe discipline in this place, which he promised.

In the Sessioun we tried the scandall of drunknes and fyghting in Geo Wilsones hous, and found that he had been

<sup>1</sup> Geordie Wilson appears to have been the minister's man or beadle.

sleeping the tyme of it. Therafter we fell upon Marion Broun's bussines, and having resaved a bill from Marget Steill we called in Marion Broun, who after some light vain speeches befor any sentence was intimated unto her, did appeall from the Session to the Presbrie alledging she had advice from her friends to do so. Therafter we completed the Act in-joining her to be rebuked befor the Congreg<sup>n</sup>, Sab. come 4 days and so we partied.

I went to the buriall of Jon Telfer in heavy syd, and then went home and dyned, and thereafter I went to the mosse. Then I was sent for to Mr Ro<sup>t</sup> Broun and Mr Jon Greg. I sat at home with them a while, and then my wyfe and I went over to Quothquan with Mr Robert in our way to Carluke communion.

This was a tollerable good day.

A gurle day of blinks and shouers.

28, *Saturday*, 4 a'clock.—This morning being in Quodq<sup>n</sup> after I was ready and had taken my breakfast, my wiffe and I went away together to the Co<sup>m</sup>union at Carluke. We got a foule morning by the way, and cam to Carluke about 10 hors. Then we went down and took up our quarters at the Kirktown in Jo<sup>n</sup> Kilkerson, his hous; about 11 a'clock I cam to the church and heard Mr Jo<sup>n</sup> Levingstone lecture on Ps. 130. OBS. That belivers may be in very great deeps of sin, tempt<sup>n</sup>, and defections; deeps of desertion are understood in this place, 2 things to be done in this case, trying and continueing in trying. v. 2. OBS. That many tymes in prayer particulares are swallowed up, and that it is a wyse prayer to crave hearing. v. 3. OBS. that the thing that ailes folk most is their iniquity. v. 4. OBS. that ther are many things w<sup>t</sup> God that we doe not see, misbelief is like prattling creatures that can never hold their peace. OBS. That the right way of being afraid of the Lord is because he is good. OBS. That patience is Christs waiting roome, and weells them that have their resolutions steeled to wait. OBS. that no waiting is comparable to that of the saints, etc.

Therafter Mr W<sup>m</sup> Broun, minister at Carnwarth, preached on Zech. 12. 10, the text hath faith and repentance in one

promise. OBS. That our blisssed Lord who was once dead is yet to be seen and looked upon. 5 reasons wherin the Lord gives a blyth sight of himself to his freinds. 4 looks unto Christ which be invitations that he can hardly sit, a longing, a mourning, a love look, and a bashful look. 5 sights of Christ which are attainable by belivers. 5 things comprehended within a bleeding sight of Christ. OBS. 2, that the mourning frame of spirit is the most desirable posture to be found in. 5 things wherin mourning is comendable, 4 means of attaining this mournfull frame of spirit, etc.

After sermons I went down to the Kirtoun and lodged ther with my wiffe. Dolphinton and I did dutie by turnes and after I had covenanted with God personally and resolved to comunicat on thes termes to-morrow, I went about meditation till supper tyme and after supper went to the feilds againe.

This was a good day, but I was defective in preparatiōn.

Foule in the morning and windie y<sup>r</sup>after.

29 May, *The Lords Day*, 3-4 a'clock.—This morning being in Carluk after I was ready, I went to sermons and heard Mr John Levingstoun lecture on John 20. 24. In the text 2 great wonders, great misbeleef and strange condescendencie. OBS. that so long as the church is heer on earth, ther is ay something amisse in it. OBS. 2, that the people of God should edefy one another and every one cary home a part to them that cannot win. OBS. 3, that when misbeleef is, ther will be some threeds of hope. 4<sup>o</sup> that they are weel gets Christ's *healthing*, peace be unto yow. 5<sup>o</sup> that some short words in scripture have more in them nor a long harange, etc.

Therafter Mr W<sup>m</sup> Jack preached on Jer 31. 25. OBS. 1, that werines is that which best disposeth ws for the Lord's refreshments. 2 reasons of it. 4 things wheroff we must be werie, what sort of werines it is, in 3. It must be spirituall, universall, and burdensome. 3 characters of werie soules. Two motives to work you up to it. Ane use of exhortation, becaus the promise is made to werines in the text, etc.

After sermons Mr W<sup>m</sup> Jack opened the actioun, and I did comunicat at the 4<sup>th</sup> table served be Mr Jo<sup>n</sup> Levingston, and upon the termes of renewing my personall covt with God, to

deall with him for strenth, to wait patientlie, and in the meantyme to importune the throne at all occasions that the Lord wold reforme not only the vaigings and whorings of my heart, but also the hypocrisie and formality therof in duties of worship. I had some allowance through the day, but was much darkened and confused at the table.

In the afternoone M<sup>r</sup> Jo<sup>n</sup> Levingston preached on Luc 17. 32. Obs. 1, that among all the wares of the botle of our soule that is broken, our memory is one. Obs. 2, that we are bound to remember the Lords dealings towards uthers. 5 particulars wherin to remember Lots wiffe. Obs. that some seeme to go half way to heaven and die be the way. Obs. 2, that some things we count very smal which the Lord counts very great. 3<sup>o</sup> that a peece of idle curiositie has been the undoing of many. 3 things supposed to be the causes of her looking back, etc.

✓ After sermons I went to the Kirktown, and retired to duty.

I found softening this day, except at the table.

A fair, windie day.

30, *Munday, 5 a'clock.*—This morning being in Kirktown after I was readie and had payed my reckoning I went to church to hear the thanksgiving sermons. I heard M<sup>r</sup> Jon Oliphant preach on Matthew 12. 45. In the text 6 things. Satans returne to a soule, the tyme, the manner, his abode, the consequence, and the applicaoun. Obs. 1, That the devil may return to a soule out of which he seemed to go. In 3 respects he may go out. 3 reasons for it on Gods part, and 4 reasons on the devills part. 5 marks to know whether Satan be gon out really, or only for a season, 9 means that Satan may not re-enter. Obs. 2, That when the devill returns to a soule, its in a more sad condition then ever it was befor. It is so in 3 respects, etc.

Therafter M<sup>r</sup> Peter Kid preached on John 15. 5, that when Christ is away in the exercise of our duty toward heaven we cannot prosper. 4 reasons for it. 5 things to be seen when Christ is taken in with the dutie. The exercise of the soule in 3 things in this case; 3 advantages by Christ's being present with ws, the means how to get him with ws, etc.



After sermons I spoke a little with S. Jo. Cheslie and with some of Lesmahagow and Dyferse anent their planting their kirk and then young Calderwood<sup>1</sup> my brother-in-law took me and my wiffe down to Hamiltoun so I went and dyned with him together w<sup>t</sup> the Laird of Cleghorne<sup>2</sup> and some uthers.

After denner we went altogether and saw the Castle of Craignethan and the yairds and spent till 5 at night ther, then I cam down be the threip wood and appointed all the tennants to meet me at Landrick upon Fryday come 8 days at Mary Maxwells hous<sup>3</sup> and so I was content to go to the Miltoun<sup>4</sup> all night wher I spok with them anent their bussines both with their uncle and some uther particulars.

<sup>1</sup> Young Calderwood was brother to Mary Maxwell, Mrs. Hay. She was the daughter and only child of Sir James Maxwell, first baronet of Calderwood, by his marriage with Jean, daughter of Sir James Hamilton of Evandale, by Lady Margaret Cunningham, his wife, daughter of James, seventh Earl of Glencairn. Lady Margaret's sister was Ann, Duchess of Hamilton. Young Calderwood, a son by Sir James's second marriage with Mary Coutts, as Sir William succeeded as second baronet to his father in 1667.—Douglas's *Baronetage*.

<sup>2</sup> An aunt of Mrs. Andrew Hay, Nicholas, third daughter of Sir James Maxwell of Calderwood, was married in 1604 to Alexander Lockhart of Cleghorn. He died about 1630, and she survived till 1645. The Cleghorn referred to in the *Diary* was James, son of and successor to this Alexander, who was an ardent Royalist.

<sup>3</sup> Probably a change house or hostelry.

<sup>4</sup> The residence of Sir John Whiteford of Milnton, Carluke, now Milton Lockhart. John Whytford of Milnton was served heir to his father, Adam Whytford of that ilk, in the lands of Mylneton in the barony of Mauldeslie, 24th March 1663. He was soon after knighted and appears among the Commissioners of Supply for the year 1667 and 1678 as Sir John Whiteford of Milton. The estate was soon after sold.

'Sir John Whiteford of Milton [Carluke parish] was a wicked man, and such a persecutor that he was said with his servants to have murdered severals when flying from Pentland, and had a principal hand in informing against Gavin Hamilton in Mauldsle, who was taken and executed with others at Edinburgh, December 7, 1666; and was one of the Commissioners on the test circuits, 1683. This and other pieces of the like employment made James Nicol, a martyr, say "that the world would see that house a desolation, and nettles growing in its closs," which came to pass soon after the Revolution, when he became insolvent, his estate sequestrated, and orders obtained to apprehend him, which at last was effected although he defended himself some time with stones from the battlement. The land changed many masters, and for some years lay desolate, and it has been observed that till of late no man dwelt in it above the space of seven years.'—*God's Justice Exemplified*, p. 54. Glasgow Edition, 1797.



I had convictions of spending this day ill.  
Some shouers of raine but warme.

31 *May, Tuesday, 6-7 acloak.*—This morning being in Miltoun after I was readie I spok w<sup>t</sup> my brother-in-law anent that submission betwixt Alex<sup>r</sup> Maxwell and him, now in my hands, and promised not to give that submission out of my hands till I get his warrand for so doing. Therafter I went to breakfast and therafter I took my leave of them and my wiffe and I cam away.

I cam to Kerswall<sup>1</sup> about 12 a cloak and found S<sup>r</sup> Jon at home; he and I conferred a little, and thereafter went to denner, whilst we wer eating M<sup>r</sup> Hew Kennedy cam in, and told us that he heard of some intentions to have S<sup>r</sup> Jon a judg but he nor I knew no such thing.

After denner S<sup>r</sup> Jon and I conferred together about all business both publick and privat till 6 acloak at night. He told me that Waristoun had written to him, that the business of the union of the 2 nations, and the constitution of the judicatories in Scotland wer remitted to that counsall, whereof he was a member, and desired him to send up a number of persones names to be nominat apon ane commissioun for plant<sup>n</sup> of kirks which he hoped to get setled in Scotland, among which he told me he had named me one, with which I was unsatisfyed, and told him that I had never had more peace nor when I resolved to live w<sup>t</sup>out medling with publick imployment and advysing my friends to doe the same, he told me that M<sup>r</sup> Jo<sup>n</sup> Carstairs was of the same mynd, he told me also that S<sup>r</sup> Henry Vain had promised once mor to be ane agent for Scotland provyding this parlia<sup>t</sup> and the protestant partie wold wal<sup>2</sup> together, etc. About 6 acloak I cam away and saw the coall work be the way not weel advanced.

This day was somq<sup>t</sup> raving to my spirit.

A fair day and drying wind.

1 *June, Wednesday, 7 acloak.*—This morning after I was readie, I went to the mosse becaus I was informed that Alex<sup>r</sup>

<sup>1</sup> The seat of Sir John Cheisley.

<sup>2</sup> weld.

Stevenson had taken up my roume, and after I had spoken to him, he was content upon request to quite it again. Thereafter I cam home and did breakfast, and then went to Bigger to buy meall becaus M<sup>r</sup> Jo<sup>n</sup> Rae had disappointed me of a bargane which he made with me very unhandsomely, and bought 2 bolls from M<sup>r</sup> Alex<sup>r</sup> Lev: and caused bring them down. Thereafter M<sup>r</sup> Alex<sup>r</sup> and I conferred together. I told him all the newes I knew, and he told me that the session had agreed w<sup>t</sup> James Broun for his touer to be a schoole and a schoole hous, and should pay to him 400 merks for the same and desired me to see all the writs of the same and to advyse the draught of the securitie, and that he resolved to tak 200 merks from the box to help to buy the touer, and let the rent of the hous come to the poore. I resaved also a letter from M<sup>r</sup> W<sup>m</sup> Dicksone desiring me to come to Glenwhom tomorrow, be nyne a cloak for helping him in his bussines w<sup>t</sup> his heritors.

About noone I cam home and dynd w<sup>t</sup> my wiffe, who thereafter fell exceeding sick of her payne in her back and did often swoond, then I resaved lres from the Lady Humbie anent M<sup>r</sup> Gedeon Penman's bussines, to be advysed with S<sup>r</sup> Jo<sup>n</sup>, and the ansr. to be sent to her, also shewing me she had sent vyr letters which I had not resaved. Thereafter M<sup>r</sup> Jo<sup>n</sup> Rae and M<sup>r</sup> Jo<sup>n</sup> Caldwell came and visited me, and stayed two ho<sup>rs</sup> and I gave him his coquet.<sup>1</sup> Thereafter I went in and reviewed the sermons I heard and so to dutie. ✓

This was a tollerable day to my spirit.

A fair, drying day.

2 June, Thursday, 4-5 a'clock.—This morning after I was readie, I resaved ane letter from the Lady Humbie with the inventarie inclosed for confirming her husband's testament, wherein she desired my opinion before she did anything further in it. Therafter I went into the mosse, and putt o<sup>r</sup> folks to cast peets, they wer 4 men and 4 women.

About 8 acloak M<sup>r</sup> Alex<sup>r</sup> Lev: M<sup>r</sup> Ro<sup>t</sup> Lev: and M<sup>r</sup> Ro<sup>t</sup> Brown cam to the Stane and caryed me with them to the visitation of Glenwhom kirk. The way lay be Kilbocho, so I

<sup>1</sup> Coquet: a custom-house certificate, or warrant that duty had been paid. See *New Eng. Dict.*, *sub voce* COCKET.

went in and visited the lady. I heard Mr. Pat. Andersone preach at Glenwhom on 2 Corinth. 5. 20. OBS. 1<sup>o</sup> that the great business of ministers is to get soules reconciled to Christ. 2<sup>o</sup> that all sinners by nature are enemyes to Christ. 3<sup>o</sup> that it is our dutie to give obedience to thes that trafeque for our reconciliatioun, etc.

After sermon we did choose M<sup>r</sup> Alex<sup>r</sup> Levingstoun Moderator for this half yer, and then went to the visitation. I found them by their profession to be sancts almost all, for each ane gave uthers a good testimony, which made me suspect them the more. Therafter we appointed the heritors to meet and stent themselves for a bell, for grasse to the minister, and reparation of the manse, and to give us their determinat ans<sup>r</sup> this day month. I dyned with the minister with the rest, and we sat afternoone till neer 7 at nyt.

Therafter I cam home; I spok to M<sup>r</sup> Arch. Porteous<sup>1</sup> anent my brother's daughter<sup>2</sup> at my brothers desire. He promised to give me ane answer. So I retired myself to duties secret and privat. ✓

This day was very raving to my spirit.

A very fair, warme day.

3, *Fryday*, 5-6 *acloak*.—This morning after I was ready I put my people to the mosse to cast my peets, and then I cam home; And after breakfast I took my horse and went to Symontoun coñontie, and mett there w<sup>t</sup> S<sup>r</sup> Jo. Cheislie and S<sup>t</sup> Jo<sup>ns</sup> Kirk,<sup>3</sup> and did set pit-stons and merch and meith all the propertie of Locarthill wher it is contiguous w<sup>t</sup> Symontoun. Thereafter S<sup>r</sup> Jo<sup>n</sup> and I went and took a drink with S<sup>t</sup> Jo<sup>ns</sup> Kirk, and then I got Waristons lres to read dated May 24, 26, and 28. I find he is imployed in the greatest affairs of state; that he got M<sup>r</sup> Sharp reprieved from being a prisoner; That he and Lambert had resaued all Thirlo his papers<sup>4</sup> and that Thirlo would scarce put on his hatt in their presence, a change! that

<sup>1</sup> Mr. Archibald Porteous seems to have been a medical practitioner in Biggar.

<sup>2</sup> Mary, daughter of John Hay of Haystoun.

<sup>3</sup> Baillie of St. John's Kirk, and father of Jerviswood.

<sup>4</sup> Thurlow's *Collection of State Papers*, was published in seven quarto volumes.

he and Lambert and H. Vaine had resaued and dispatched 3 ambassadors, french, dutch, and swedish; That the lord Protector had resigned the government under his hand; That Swintoun,<sup>1</sup> Garthland<sup>2</sup> and Col. Barclay are dealing ther be no session till the union be settled, and no union till the deputies of 1652 be called up, which I judg lookes not handsome lyke. That Col. Lockhart has written he is under great burdens, and that he desires to come over for a little tyme, which being remitted to Lambert and Waristoun they made a favourable report and granted his desire.

I cam home about 5 at night having dyled by the way at Quodqn w<sup>t</sup> Sr Jo<sup>n</sup>, and I went in with my wiffe who had been sick, and we stayed one houer in the mosse. Then I cam home and retired myself to dutie and did read the historie of Cardinall Wolsie.

This was ane indifferent day to me.

A grey louring fair day.

4 June, Saturday, 7 a'clock.—This morning after I was readie, I resaved another letter from my brother anent his daughter Maryes sickness of the epilepsie. I wrote to him ane answer trysting him at Ed<sup>r</sup> upon Tusday if the Lord will. I wrote a letter to the Ladie Humbie shewing that after I had spoken with Sr Jo<sup>n</sup> in her business I wold give her ane ans<sup>r</sup>.

I resaved a letter from Mr Ro<sup>t</sup> Broun desireing me to resave some money for him fra Sr J<sup>a</sup> Stewart. I heard a storie of a strange delusion of Satan on Arthur Gardiner in Monckland by dropes of blood falling twyce on his book as a signe of his pardon, which book Mr Lues Somervell his Minister keeps, who also told me the storie.

About noone my sister Jonet cam over and she and Helen Broun dyled with us. I blisse the Lord for the continuance

<sup>1</sup> John Swinton, son of Alexander Swinton of Lauristoun. In 1649, in the lifetime of his father, he was appointed one of the colonels for Berwickshire for putting the kingdom in a position of defence. He was also chosen one of the Committee of Estates and appointed Commissioner for the plantation of Kirks, on 16th March of that year. Cromwell, on leaving Scotland in 1651, carried him a prisoner to England. He was forfeited by the Convention of Estates in that same year. He died in 1679.

<sup>2</sup> William M'Dowal of Garthlands, Stoney Kirk.



of my sisters health; I wrote a letter to my sister Mary and promised to give 20 lib to Marg<sup>t</sup> Hay to help her provyding she employed it weel, and I sent 8 li 16 sh to Barbara Geddes being in distresse, whereof I got 2 dol fra S<sup>r</sup> Jo Cheislie.

After denner I went to Skirling and caused John Young shew me these 2 dargs of medow which Robert Murray gave to me this yeir. I viewed also the yairds and caused need-naile<sup>1</sup> the dors.

At night I went to my weeklie search, and found that howbeit the vowes of God wer upon me, yet alace, I had not walked closlie through this week, especially in the entrie of it; I am still more and more convinced that I am in a decay; the Lord recover me, I purpose in his strenth to walk more circumspectly in tyme coming.

The Lord be blissed this was a tollerable good day.

A fair warme day, but windie.

5, *The Lords day, 7 acloak*.—This morning after I was readie and had gon about family dutie I went to Bigger Kirk and heard M<sup>r</sup> Pat. Andersone lecture on Isa. 30. 10. OBS. That whatever be christians trystings in this world they have no reason to be discouraged. v. 11. That the Lord will not let his oun people go away unpunished when they sin. v. 12. That the case and condition of the people of God may be somtimes as to human appearance hoples and helples. v. 14. That our sines are the cause of all our misery. v. 15. That folk are more sensible of their affliction nor of their sin. v. 17. That whenever God turns his hand against his people the wicked think they are casten off, etc.

Therafter he preached on Ps. 119. 176. In the words 3, ane honest confession, a sweet sute, and a strong arg<sup>t</sup>. OBS. That it is a very ordinary thing for folk whilst they are in the wildernes to go astray from God. Straying from God described in 3. And 4 reasons of the point. 5 things

<sup>1</sup> Neednail. To fasten securely by nails which are clinched. A term which seems literally to signify nailed from necessity, but appears synonymous with *roove*. A window is said to be neednailed, when it is so fixed with nails in the inside that the sash cannot be lifted up.—Jamieson's *Dictionary*.



that are dreadfull strayinges from God. 6 rules whereby we may keep ourselves from straying fra God. 4 words to such as know their strayinges, but are not weary therof. 3 directiones to such as go astray and know it not, etc.

Afternoone he lectured on Ps. 32. OBS. v. 1. That the pardoned man is above all contraversie the blissed man, 3 considera<sup>o</sup>ns to clear it, 4 sorts of persones that may suspect they are not pardoned. OBS. 2, That justifica<sup>o</sup>n and santifica<sup>o</sup>n go still together. v. 3. That folk really gracious may come under no small exercise for sin. 3 reasons for it. OBS. 2, That when wakenings of conscienc for sin are ry<sup>t</sup> the very cares will cary the marks of it. 3<sup>o</sup> That a ready way out of greif for sin is to deal plainly w<sup>t</sup> God, etc.

Therafter he preached on Ps. 119. 176. 3 words to such as are gon astray and are weighted with it. OBS. That folk that have gotten good of ordinances will not hyd their strayinges from God. 3 properties of honest confession of sin, 3 reasons of the point, 3 rules for right confession, and 3 motives to it. OBS. 2. That folk will never be sought nor bro<sup>t</sup> from their straying till God find them and bring them. 3 markes of such. 5 sorts of folk that are not reclaimed, etc.

After sermons I visited Jo<sup>n</sup> Steinsone and prayed with him.

This day I was straitened in publick and enlarged in private.

A wind and grey day.

6 June, Munday, 7 acloak.—This morning before I was readie, James Forrest in Skirling cam to me and spok to me anent these two dargs of hey and the grasse of Skirling yaird, that I should bespeak James Robesone to keep it. After I was readie James Crightoun brought down the rights of the touer-house of Bigger which we have bought to be a schoole, and left them.<sup>1</sup>

After breakfast I reviewed them and found the first builder to be Jo<sup>n</sup> Steinsone anno 1594 then it cam to his sone Alex<sup>r</sup>, who disposes the same to Jean Crosbie in liferent and Laur

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<sup>1</sup> The observations of Mr. Hay on the title show that he was well acquainted with the rules of Scottish conveyancing and that he must have been bred to the law.

Cook her son in fie, but it wants Alex<sup>r</sup> his wiffs ratification; Jo<sup>n</sup> Gullo<sup>1</sup> dispones for his sone Laurence to Ja Broun and gives warrandice; ther wants Laurence Gullo his ratification, being now major.

About 12 I went up to Bigger being sent for to visite Jo<sup>n</sup> Steinsone, lying very sick. I find he hath some convictions, Lord prosper them to his good; therafter I spok w<sup>t</sup> Alex<sup>r</sup> Veitch and then cam home and dyled.

In the afternoone I went to the garden and did read most pairt of it upon a peece of the story of the Church of Scotland,<sup>2</sup> from the yeir 1596 till the yeir 1608 written by M<sup>r</sup> James Melvin concerning the empanalling and condemning of M<sup>r</sup> Jo<sup>n</sup> Forbes, M<sup>r</sup> Jo<sup>n</sup> Welsh etc. and uther 12 godly ministers for defending the assemblie at Aberdeen anno 1605, Laurestoun being Commis<sup>r</sup>. Therafter I cam in being unweel and went to duty. ✓

This day was pretty free of outward temp<sup>t</sup>.

A very high wind and a cold day.

7, *Tuysday, 7 acloak*.—This morning I lay being somq<sup>t</sup> unweel. After I was readie, I did read on M<sup>r</sup> Melvins little story of Scotland, where I observed a strang story that in anno 1606 M<sup>r</sup> Jo<sup>n</sup> Forbes w<sup>t</sup> M<sup>r</sup> John Welsh and uthers being condemned by ane Assyse, he spok to the court and the jurie instancing Sauls breach of cov<sup>t</sup> with the Gibeonites for which long after God was angrie and could not be appeased till 7 of Sauls sons were hanged up in the dayes of David, which he applied unto the king who had subscribed the covenant and confession of faith often before.

I completed that manuscript and then went to denner. I resaued a letter from S<sup>r</sup> Daniel Carmichael desiring to know if the partie I spok for would buy his land. I returned him ans<sup>r</sup> that he might tak the first offer was made by any.

<sup>1</sup> A surname probably represented locally by Kello. James Kello and Patrick Kello are in the 'list of abill men in the parochin of Biggar,' 1640.

<sup>2</sup> This confirms the conjecture of Dr. M'Crie that a manuscript in the Advocates' Library, entitled *History of the Declining Age of the Church of Scotland*, bringing down the history of that period to 1610, was composed by James Melville, the nephew of the famous reformer, Mr. Andrew Melville.

In the afternoone continuuing still unweell, I walked abroad ane hour or two and then I begun another manuscript concerning the historie of Scotland; the first sex yeirs after Quen Mary her arrivall which was in anno 1562, wherin is much free discourse betwixt her and John Knox, and a great deall of trouble to hold out the masse, and severall tymes the Quen was moved to weep out of anger and revenge: also concerning the Queens voyage to the north, and how the Marquis of Huntly fought against her, and was routed and himself killed, etc. Therafter I cam in and went about dutie in the family and in secret. ✓

This day was tollerablie free of temptations.

This was a very windie day; some raine.

8 June, Wednesday, 8 acloak.—This morning continuuing still unweel, after I was readie I did againe read upon that manuscript of the storey of Queen Mary of Scotland: a very long disput betwixt Secy Lethingtoun and Jo<sup>n</sup> Knox at the assemblie in Ed<sup>r</sup> 1565, concerning the pouer that subjects have to resist their princes imposing any unlawfull things upon them; 2<sup>o</sup> That subjects have ground to resist the planting of idolatrie. Also I did read a processe against Jo<sup>n</sup> Knox for convocating the leidges, and his oun defence before the Councell; who did acquit him and offend the Queen. Therafter I dyned, and after I went out on horsback and met M<sup>r</sup> Alex<sup>r</sup> coming fra Ed<sup>r</sup>. He told me he had preached thrice and that ther wer no newes, so I cam home againe. In the afternoone M<sup>r</sup> Tho Laurie cam to me and stayed all night; he advysed with me anent some particulars in relation to his wife, and the bussiness of his transportation to Leshmahagow, wherein I was not clear, but bad him be weel advysed befor he determined himself. He told me a note of M<sup>r</sup> Lightoun on 1 John 2. 7, 8, that all the world might be devyded in two. They wer either too superstitious of old things, or too curious of new, and to gaine both, the apos<sup>t</sup> calls it both ane old and ane new commandement. After we had conferred long we went to supper and then to family dutie which he did. ✓

I found my heart not right but vaine this day.

A very vehment wind, and dry.

9, *Thursday, 5-6 a'clock*.—This morning after I was ready, Mr Tho Laury and I did breakfast together and then we went to Kerswall where missing S<sup>r</sup> Jo<sup>n</sup>, I went on to Lanerick. I mett ther with him, he gave me the letters from London to read. I find Swintoun, Garthland, and Dav Barclay ingadged in a petition to have no sessioun, and have up the deputyes 1652, I did read a petition of Tillifriskie desyring the benefits of all offices in the State and countrey to be brought into the treasurie with reasons for that effect, also that S<sup>r</sup> Jo<sup>n</sup> would have been nominated a plenipotentiarie to have gone to the Sound if he had been at London, and that the States of Holland and Ingland are upon ane accord, etc.

I went and dyned with my lord Carmichell,<sup>1</sup> who made me very welcome. I spok w<sup>t</sup> S<sup>r</sup> Daniell and gave over the bargaine of Dalry-haugh.<sup>2</sup> Then I found the Committee of Lesmehagow wer sitting, and had condescended on M<sup>r</sup> Th<sup>o</sup> Laury, but becaus the heritors wer not conveened, it was delayed till Munday to mak it more harmonious of both elders and heritors.

About 5 at night I cam away and came by M<sup>r</sup> Arch<sup>d</sup> Porteous and ingadged him to go w<sup>t</sup> me upon Munday cum eight dayes to Haystoun to see my brother's daughter. Then I cam be Quodquan and saw my sister sad and M<sup>r</sup> Rot also; so I cam home be Bigger and ther met M<sup>r</sup> Ja. Kirkton and stayed with him ane houer. He wold not stay at our hous becaus I was not at home. I went home.

This was but a raving day to me.

A rough fair day.

10 *June, Fryday, 5 a cloak*.—This morning after I was readie, Mr. Kirkton cam doun to me from Bigger, and discoursed with me a whyle, therafter he and I took horse, he to Lanerick and I to Ed<sup>r</sup> communions. We rode together to Carnwath Mylne. He told me Andrew Dunkisone was dead; That he had 3000 mks. to lend to the lady Humbie, and knew not if her security was good. I told him I thought it good

<sup>1</sup> Sir James Carmichael of Hyndford, proprietor of the lands and Barony of Carmichael, was created Lord Carmichael in 1647.

<sup>2</sup> Probably Boat-house near Carmichael.



eneugh. Therafter I parted with him and went to Kerswall. After I had spoken a litle with Sir Jo<sup>n</sup>, Mr Ro<sup>t</sup> Lockert and Mr W<sup>m</sup> Broun cam ther, and we dyned together.

After denner Sir Jo<sup>n</sup> and I cam away to Redhall;<sup>1</sup> by the way we discoursed of the lady Humbies bussiness. We thot the cornes wer to high rated in the inventarie to be confirmed in her husbands will. We thought also it was best to persew Mr Gedeon Penman not by a removing, but to intend a reduction against him, for the Kers aikers and the Lamp lands etc.

We cam to Redhall about 8 acloak at night, and did read letters from London, shewing that my lord Waristoun was made President of the Councell of State; that Swintoun and some uthers much invyed him upon this acompt: that the lord Fleetwood his commission to be Lieut Gen<sup>l</sup> was read and voted till May 7, etc. Therafter I supped in the Ladye's chamber. I was wet to the skin this day upon the way.

This was a roving day in much discourse.

Fair befor and very foule after noone.

11, *Saturday*, 4 *acloak*.—This morning being in Redhall after I was ready I spok with the lady a whyle, and therafter Mr W<sup>m</sup> Cheisly<sup>2</sup> and I cam into Ed<sup>r</sup>. He advysed me to tak a Charter from the Lady Dutchesse of the lands of Threipwood and that it would not prejudice me; which I resolved to doe. I cam into Ed<sup>r</sup> about 10 hours and went to my sisters house and found a letter from my brother who had sent his man to me this week with my anual rent and 500 mks, but he wold not leav it with my sister. Therafter I went to Wariston's hous and dyned

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<sup>1</sup> Redhall, in the parish of Colinton, near Edinburgh, belonged to Major Arnold Hamilton. At the time the *Diary* was written it appears to have been the country residence of the Warriston family, of whom Lady Redhall seems to have been a member. In 1672 part of the lands were acquired by John Chieslie of Dalry, and belonged to him at the time of his execution for the murder of President Lockhart. Alexander Brand of Baberton was proprietor of the other part.—Murray's *Parish of Colinton*.

<sup>2</sup> William Cheisley or Chiesley of Cockburn, a brother of Sir John. He was a Writer to the Signet, and was married to Agnes Rutherford, daughter of Mr. Samuel Rutherford, Principal of St. Mary's College, St. Andrews, the author of *Rutherford's Letters*.



with the lady and Sir Jo. Cheislie. About 1 acloak I went to Mr Stirling's kirk, and heard Mr Jo<sup>n</sup> Levingstoun preach the preparation sermon on Revel. 2. 4. OBS. that the good that any man does takes not away the Lords displeasure against his ensuing falls, but increaseth it rather. OBS. 2, that almost it will lie in your power what to call sins befor God, if you call it great it will evanish, if small it will be drawn out in battell aray. OBS. 3, that forsaking of the first love is a thing incident to Christians, and is incident to the God of Christians to mak it a lasting quarrell, ay till it be remedied; 2 considerations upon it. 4 properties of God's contraversie for our forsaking our first love, what the forsaking our first love faith, etc.

After sermon I went to Mr Jo<sup>n</sup> Nisbet's wyfs buriall, and then retired myself to my preparatioun and weeklie search, and had a very comfortable allowance in some meditations in reference to the morn's work and found the Lord's smyle upon me and put me in a prettie good frame, for which I blisse his name. So I supped and lay in Waristouns.

This was no ill day; I blisse the Lord for it.

A gray day with some raine.

12 June, *The Lords day, 5 acloak.*—This morning being in Ed<sup>r</sup> after I was readie I went to the Lady Yesters kirk and heard Mr Jon. Levingstone lectur on Ps. 110, being a prophecie of Christ's dominion. OBS. that his kingly office comprehends both preistly and propheticall. v. 1. OBS. That a christian may quite his welfare except he can say as Thomas did, My Lord etc. v. 2. that such as will not obey the word, shall not get a messenger from the dead. v. 3. that to be free, generous, and gentle, is a mark of God's people. v. 4. That God the Father officiats in consecrating his sone a preist for his people. v. 7. that it becomes all saints to lift up their heads and hearts, etc.

Therafter Mr Jo. Stirling preached on Matthew 26. 29. OBS. 1, that if we wold comunicat as Christ did, we wold be thinking that this may be our last comunion. 3 advantages heerby. OBS. 2, that its our advantage in communicating to consider what a storm abyds ws. OBS. 3, that ofttimes when the Lords people are to get the gladest tydings fra Christ, a

sad word goeth befor. 4<sup>o</sup> that belivers hev a kingdome heerafter, etc.

After sermons I did cōmunicat in Mr Stirling's kirk, Mr Jo. Levingston being administering, and took my sacramt upon the renovation of my personall covt with God on the termes as it stands written and signed, and promised and vowed in the Lord's strenth to beg grace to mourne for leaving my first lov, and to repent and doe my first works, and be more diligent and faithfull in duties thenever I have been: and the Lord gave me a good day, blissed be he, and allowed me more tendernes then I had at any cōmunion this yeer yet.

Then I went out with Mr Levingstoun and went to the Grayfrier kirk wher he served 3 tables and thereafter preached in the afternoone on Revel. 2. 4. OBS. that love to God is such a grace and exercise as is of great moment both for him and ws. OBS. 2, that becaus the Lord expects love but from few, therfor he quarrells for leaving it. 3<sup>o</sup> That its a great matter that God will give ws leave to love him. OBS. 4, That anything of a christian is remarkable, but especially his beginnings and first love; 2 properties of our first love; 3 steps of falling from our first love. 2 helps for a decayed christian to ryse againe, etc.

After sermons I cam home to Waristoun's, and retired till supper.

This was a good day to my soule.

A very warme day.

13, *Munday, 5 acloak*.—This morning being in Edinb. After I was readie I went up to my sisters to know quher Mr Levingston preached, and finding he preached in Mr Stirling's kirk, I went thither and heard him, On Revel. 2. 5, we please Christ best when we love him most. In the text ther is ane exhortation, and a threatening. OBS. 1, that a sanctified memorie is a great help for a holie and christian walking. OBS. 2, that grace can mak use of all that nature had and sin hes defaced. OBS. 3, that the reason of our not ryesing after falling from our first love, is ane oblivion of our former good condition. 2 means to help our memory in spiritual thinges. OBS. 4, that when love toward God decays, so doeth love

toward his people. Obs. 5, that by the word (fallen) the Lord calls all that know anything of God, to remember the sweet communion you have had befor. Obs. 6, that Christ proceeds orderly with the backslyding Christian; 1<sup>o</sup> to remember, 2<sup>o</sup> to repent, 3<sup>o</sup> to doe, etc.

After sermons I cam up to my sister's hous and breakfast; M<sup>r</sup> Levingstone cam in and lay down with a pain in his head, so I took my leav of him; thereafter I cam down to Waristoun's hous and met with M<sup>r</sup> Traill<sup>1</sup> and M<sup>r</sup> Stirling and some uthers but we found it not expedient to have any meeting though M<sup>r</sup> Guthrie had desired it, Then I dynd with the lady Waristoun at her hous.

Then after denner I spok with Sir Ja. Stewart anent M<sup>r</sup> Rot Broun, but no money till he hear from Alantoun; I found Sir Ja in a decay of his health and in great hazard if he recover not quicklie; I had appointed a meeting with W<sup>m</sup> Thomsone, and waited long on but he kepted not, so I retired at night. I supped none but lay with Sir Jo<sup>n</sup> in Waristons.

This was a day of some temptations.

A prettie fair day.

14 *June, Twysday, 4 acloak.*—This morning being in Waristoun's hous in Ed<sup>r</sup> after I was readie the lady Waristoun cam up to Sir Jo<sup>n</sup> and me, and sat in our chamber from 4 till 8 a cloak. We did read my lord's letters entreating her earnestly to come up, and after debating all circumstances we advysed her to settle her bussiness, and go as quicklie as may be with the returne of my lord Argyle's coach,<sup>2</sup> which is to be heer on twysday. My lord writes the peace betwixt France and

<sup>1</sup> Robert Traill, born in 1603, was ordained minister of Elie in 1639. He was a chaplain with the Scottish army, and was present at the battle of Marston Moor. In 1649 he was translated to the Greyfriars Church, Edinburgh. He was one of the covenanting ministers who attended the Marquis of Montrose on the scaffold in 1650. In 1663 he was banished from Scotland and retired to Holland, where he died.

<sup>2</sup> The coach being named Lord Argyle's seems to indicate that he had an interest in the adventure of running one between Edinburgh and London. The fare of £26 sterling was a large sum considering the difference of value of money in that and the present time, but we must take into consideration the great expense of providing post horses for the different stages, and the time consumed in the journey.

Spaine is now concluded, and that the Grandees inclyned to have sent S<sup>r</sup> Jo. Ch: a pleinpotentiary to the Zound, if he had been at London. About 8 acloak I went up to my sister's, and made me readie to go to Humbie being sent for, and then I spok with Pat Murray, who warranded me to give down 100 lib to the tennents of Deuchar and Kershope. I spok also to M<sup>r</sup> Ja. Calderwood, who told me Dalkeith bussiness was delayed till Thursday cum 8 dayes in hopes of agreement with the lady Weemes.

At 12 acloak W<sup>m</sup> Thomsone took me in, and spok with me anent Jo. Edgar. I left with him to satisfy Sir Jo<sup>n</sup> Cheislie and thereafter acquaint me, and I should doe my best to aggree him with Jo<sup>n</sup> Edgar, thereafter I took my horse and went to Humbie about 5 a cloak. I sat with the lady about ane houer and told her all things I knew from her father, and of news; imediatlie I fell so exceedinglie sick as I was able to do nothing, but go to my naked bed, wher I lay in great paine till 10 at night, fearing death. The lady satt up all night weeping and fearing my distemper to be lik that whereof her husband dyed.

This was a sad day at night, but els indifferent.

A drying day with some wind.

15, *Wednesday, 8 acloak.*—This morning being in Humbie after I was readie being still unweall but much eased both of my fever and paine yesternight, I found myself much bound to blisse the Lord. I made ane accompt to the lady of that bussiness concerning M<sup>r</sup> Gedeon Penman to persew him by ane reduction; I looked on the inventar of the houshold stuffe and mended some things that were to dear rated. Thereafter the lady and I fell into a debate concerning her going to the Bath, seeing now she finds herself certainly free of child, only she was puzzled what to doe with her child, which she thought she wold never leav but unwillinglie. I told her that if she used not some means now, it was lik she wold prove a creple all her dayes, and doubtless the more she trusted to God he wold be the more kynd and mercieful to her, howsoever we left it till the lady Waristoun came out; only I wrote a letter to the lady Waristoun not to engadg any part of the coach, till she speak with her daughter the lady Humbie.



We dyned together in Humbie, and thereafter looked out some papers in the study, and then came S<sup>r</sup> Ja Durhame<sup>1</sup> and visited the lady, I discoursed with them above ane hour and so he went.

Toward night cam the lady Inglistoun, and she and the lady and I discoursed anent the lady's condition, and so I went to my chamber and retired myself till supper tyme, and found myself a litle better nor I was.

This was a good day to my soule.

A fair, drying day.

16 *June, Thursday, 6 acloak.*—This morning being in Humbie after I was readie I went to the Ladye's chamber, and debated with her and the lady Inglistoun anent her journey to the Bath. I refused to give her positive counsall in that matter, but I thought she was called of God to use means for recoverie of her health and I left so with her being very loath to let me go, that upon her advertisement I should come to Humbie.

About 11 acloak we dyned together, and did thereafter eat strawberries, and so I parted and cam home thro' the moores, by the way I did read upon a mirrie french book called *Reveile matin contre la melancholie*. I cam home after 6 at night, and by the way I spok to Jamie Robisone at Skirling to have ane cair of my hors at the grasse ther.

After I cam home I found a letter from the lady Humbie inviting me to come to Humbie which had miscaryed till now, I found also a letter from W<sup>m</sup> Thomsone making me ane accompt of Jo<sup>n</sup> Edgars bussiness at length; I found my wife and children in health, for which I blisse the Lord. I found that M<sup>r</sup> Ja. Kirkton had been at this hous upon Twysday all night waiting for me, when he cam from Lanerick communion.

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<sup>1</sup> Sir James Durham of Pitkerro was an ardent Royalist, and Clerk of Exchequer to Charles I. On 13th April 1649 he was deprived of his appointments, and his lands escheated. He suffered great hardship for his adherence to the royal cause. He was married to a daughter of Hepburn of Humbie. His fourth son James succeeded to him, who was minister first in Edinburgh, and afterwards in the High Church of Glasgow. He was an eminent divine, and author of various theological treatises, one of which, *Durham on Scandal*, was a favourite of Mr. Hay's.—Douglas's *Baronetage*.



So after I had retired myself being very wearie, I supped and went to dutie. ✓

This was a tollerable good day to me.

A windie day with some raine.

17, *Fryday*, 7 *acloak*.—This morning after I was readie I went to Bigger and spok with Mr Alex<sup>r</sup> Levingstone and some of the elders who desyred me to draw up ane dispositioun of the toure in Bigger be James Broun to the Minister and Sessioun for 400 mks.;<sup>1</sup> also that we should supplicat my L. Wigtoun for some old timber in the Boghall<sup>2</sup> to be a rooffe to the toure to be a schoole; Mr Alex<sup>r</sup> told me that he had heard some reports of mosse troupers but there's no certainty.

Therafter I went to the Boghall with W<sup>m</sup> Crightoun and saw only five jests and a peece of ane old fluring which could be usefull for us; then I cam home and dyned with my wiffe, and in the afternoone I caused Hew Nisbit write, and I dictated ane dispositioun of the said toure and putt in it a prō<sup>rie</sup> of resegnat<sup>n</sup> and a precept of seasing.

I heard from London of a malicious paper in print and read it, called the Characters of some Scotch grandees, etc. It is against Waristoun, Argyle, Swyntoun, Co<sup>l</sup> Lockert and David Barclay, and is most bitter; it is supposed to be composed by Christop. Irving, Pat. Oliphant, Geo. Pittilloch, and one W<sup>m</sup> Miller. I saw another paper in write concerning the Reformation of all the Judicatories in Scotland. The Scots affairs are committed to Waristoun, Vaine, S<sup>r</sup> Jo<sup>n</sup>, Jo Desborow Lambert, Galloway, etc. Therafter I retired at night.

This was a tollerable good day.

A drying day after morning raine.

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<sup>1</sup> The towerhouse, and a half borrow land connected with it, belonged at one time to Luke Tervat in Toftcombs. On the 11th of July 1659 it was disposed by James Brown, merchant, Biggar, to the Rev. Alexander Livingstone, minister of Biggar, and Andrew Hay in Stone and others, then elders in the parish of Biggar, and to their successors in office. The annual rent drawn was £12 Scots, and was expended in aid of the funds for support of the poor. It was sold by the kirk-session in 1774.—Hunter's *Biggar*, p. 47.

<sup>2</sup> The Castle of Boghall was one of the largest and most imposing edifices in the south of Scotland. It was the seat of the Wigtoun family, but it appears that at the time the *Diary* was written to have fallen into a state of decay. So

18 *June, Saturday, 7 a'clock.*—This morning after I was readie I wrote a letter to my brother concerning my coming to Haystoun on Monday, if God will. I wrote another letter to Mr Arch. Porteous to go thither with me to see my brother's daughter who is taken with the epilepsie. After I had breakfasted, my aunt Katherin cam to me and shew me she was in distresse. I gave her a dollar. She told me that the lady Smythfield died upon Wednesday last and was buried yesterday, and that she had left all she had to her son W<sup>m</sup>, and so she went away home.

About 12 a'clock I dined with my wiffe, who was very unweel all this day. After dinner I walked to the mosse and found that the peats wer not yet dry. I caused bring home the powny and stugged<sup>1</sup> him. Therafter I did read a litle on the litle french book against melancholy becaus my spirit was sad.

Toward evening I retired myself to my weekly search, and found that I had not walked this week suitable to the large allowance the Lord gave me the last sabbath, for which I was sorry, yet I resolved in the Lord's strenth to amend it in time to come, and so I went to prayer, wherin also the Lord was good to me.

This day I find Mr Sam Jonstoun is dead, and my band is assigned unto his son Alex<sup>r</sup>.

At night I went to family dutie, and so to supper.

This day was prettie free of outward temptations.

A mixed day, wind and some raine.

19, *The Lords Day, 7 a'clock.*—This morning after I was readie I went to Bigger kirk, and heard Mr Alex. Lev. lecture on Exod. 33; cap hath 2 parts. Some means for reclaiming that people and Moses familiar dealing with God. v. 1. obs. That sinfull practices provock the Almighty to be ashamed of a people. 2<sup>o</sup> That the choise way of consolation in a sad tyme is to act faith on the Cov<sup>t</sup>. v. 2. obs. That folk may find reall demonstrations of divine pouer that have not his heart toward

much so as the woodwork is spoken of as old trash. It was renovated shortly thereafter, and the date of the renovation, 1670, was placed on a stone on the front wall. It was then occupied by Anna, Countess of Wigtoun.

<sup>1</sup> The meaning of this word, as given by Jamieson, is to stab or pierce. Here it seems to mean to tether to a pin stuck in the ground.

them. v. 3. That ther is much mercy in God's acquainting sinners with this contraversie. v. 4. That its a relevant cause of mourning to mourn for Gods anger. v. 7. that its a for-runner of sad judgm<sup>t</sup> when God threatens departure and folk lay it not to heart many more. OBS<sup>s</sup> on 2<sup>d</sup> pt of cap, etc.

He preached on Math. 4. 12. In the text 4 things. The tyme when Christ preached first, the place wher, the reason of it, and the preaching itself. 6 considerations for illustrating of the time when he preached. 1<sup>o</sup> It was the happines of all nations. 2<sup>o</sup> It was at the 30<sup>th</sup> yeir of his age. 3<sup>o</sup> It was when Jo<sup>n</sup> was fast. 4<sup>o</sup> Such as Jo<sup>n</sup> must not preach long. 5<sup>o</sup> Jo<sup>ns</sup> lot should not terrify others. 6<sup>o</sup> Persecution maks Christ appear and help. As for the place, 2 reasons of it. Eminent men are never more undervalued nor in the place wher they are borne, etc.

Afternoone he lectured on 2 Pet. 1. 8, etc., consisting of many argts to presse growth in grace and holines. v. 8. obs. That the way to pleas God is to have thes graces abounding in ws. 2<sup>o</sup> The more thes graces abound, the more shall we abound in saving knowledg. v. 11. That holines is the only way to get ane open dore to heaven. v. 12. That folk that even know their dutie are very ready to forget it under a temptation. v. 14. That its a ready way for following dutie, to intertein constant thots of death, etc.

Therafter he preached on Math. 4. 13. The 3<sup>d</sup> thing is the reason of Christ's preaching ther, to fulfill a prophecie from Isai. 9. 1 explained. Obs. that a people living w<sup>t</sup>out Christ are in a sad state, and under the shaddow of death, 3 counsalls how to intertein Christ as light. Considering what we wer once hath 3 fruits. Christ differs from vther preachers, becaus he hath the keyes of David, etc. After sermons, I cam hom and retired, and so to familie dutie.

I found my spirit sad, but it was a tollerable day.

A cold windie day, and some raine.

20 June, Munday, 6 acloak.—This morning M<sup>r</sup> Ro<sup>t</sup> Broun and M<sup>r</sup> Arch. Porteous cam to me betymes. After I was readie we took our breakfast together, and therafter we went away to Haystoun to visite my brother's child subject to the epilepsie.

By the way we heard great reports of the rysing of the mosse troupers, but no certaintie of it. I called at Hallyard and saw the good wiffe of Hundlhope who told me that her husband had been imprisoned thes 5 weeks in Peebles at Monnerhews instance for 2000 mks.

We cam to Haystoun at noone, and dyned with my brother and his wiffe. After denner Mr Arch. Porteous appointed some things for the child and wold have gone, but my brother being earnest, I moved him to stay, so we went to the feilds together; my brother shew me he had built a new dyke about the Rye yard which cost him 200 mks. He told me the maner of the lady Smeithfeilds death. That seing her sone Sr Jo<sup>n</sup> so consumed with the french disease, immedeatlie death seased on her and she took bed, and never arose againe, that she had left her moveables the one half to her daughter and the other half to her son W<sup>m</sup>.

My brother told me also he had been in Ed<sup>r</sup> and had delivered to Mary 500 mks. and taken my discharge thereof for my use, also my last terms anual rent extending to 225 mks. and had gotten my discharges, both which I left with Mary.

I cam in with my brother, and so we went altogether to supper, and thereafter to bed.

This was but a raving day to me.

A very warme, faire day.

21, *Twysday*, 4 *acloak*.—This morning being in Haystoun after I was readie I went to breakfast with Mr Ro<sup>t</sup> Broun and Mr Arch. Porteous, and then we took our horse and cam away homward. My brother convoyed us to the Needpath, and so left us. Thereafter we cam to the Stane and took some refreshment. I went to Bigger to the sermon.

I heard Mr Alex<sup>r</sup> Levingstone on Jude 8. In the text 4 things: a comparison betwixt them and uthers, a description of these, he speaks of an enumeration of their faults, and a reproofe to them. Obs. that tho all sines are not of one degree, yet all sines are equally abhominable in Gods sight. Obs. 2, that pernicious erroneous persons are but filthy dreamers pleasing themselves in sinfull pleasures. Error is a dream, 3 wayes. 6 rules how to be free of thes dreames and mistakes



about our condition. Obs. last that error in judgme<sup>t</sup> brings furth error in practise, etc. After sermon I went to the sessioun where we ordered some discipline and concluded the closing of the bargaine of the schoole with James Broun, and I was appointed to draw a supplication to my L. Wigtoun for the old timber in Boghall.

At 12 acloak Mr Alex<sup>r</sup> and Mr Rot. Broun and his wife went all doune with me and dyned at the Stane, and stayed a whyle in the afternoone. After they were gone I went to the feilds, then I resaved a letter (being speaking with Mr Alex<sup>r</sup> anent John Callanders coming to Humbie) from S<sup>r</sup> Jo<sup>n</sup> Cheislie and another from the Lady Humbie be her footman, both desiring me to be in Ed<sup>r</sup> tomorrow, which I promised if the Lord will, and so I went to dutie.

This was a tolerable day to me.

A prettie faire day.

22 June, Wednesday, 6 acloak.—This morning after I was readie I went to Ed<sup>r</sup> for meeting with the lady Waristoun befor she go to London, by the way I called at Dolphintoun<sup>1</sup> and saw him and his wife and acquainted him that the lady Humbie was going to the Bath, he said he wold readlie have gone if he had more tyme to prepare himself.

I cam to Ed<sup>r</sup> about 3 acloak, and went to my sister's hous

<sup>1</sup> William Brown of Dolphinton was one of the Committee of War for the county in the years 1644, 1647, and 1649 (Act Parl. iv. 132, 279, 374). Among the list of those who were in 1662 exempted from the General Act of Indemnity until certain fines imposed on them should be paid, we find William Brown of Dolphinton mulcted in £1200 and his brother Andrew in £600 (*ibid.* vii. 422). Mr. Andrew Brown was nominated a Commissioner of Supply in 1685; and the laird of Dolphinton filled the same office in 1690 (*ibid.* viii. 465; ix. 139). In 1693 an Act was passed in favour of Mr. Andrew Brown of Dolphintoun for two free fairs to be holden at the town of Dolphintoun in the parochine thereof, the one thereof upon the last Wednesday of May yearly, to be called the new Whitsunday fair, the other upon the eighth of October to be called

\* Fair with ane weekly market upon Tuesday with the privileges, immunities, customs, casualties, and duties accustomed (*ibid.* ix. Ap. 93). When Hamilton of Wishaw drew up his description of the county, *circa* 1720, Dr. Andrew Brown, physician, the author of several works, both professional and political, was the representative of the family. About the middle of the eighteenth century this estate devolved upon an heir-female who, by her marriage, transferred it to the ancestor of the present proprietor, John Ord Mackenzie.

\* Blank in the MS.



who told me she had resaved 720 mks. from my brother for me and she wanted 5 merks. Therafter I went down and saw the lady Waristoun who told me that she had agreed with the coachman for 26 lib. sterling and that they wer to go away on Munday nixt. She told me also that her lord had written home that ther are great fears of ane invasioun upon all the 3 kingdomes.

Toward night S<sup>r</sup> Jo. Cheislie cam and then we conferred together a long tyme anent my lord Waristouns condition, being continued still all the moneth president of the Council of State. I spok with Pat Murray anent the tennents of Deuchar who seemed to be satisfied, albeit I could not get money to him till neer Lambes. My sister told me her husband was fyned in 35 lib. sterling for the Renish wyne he brought home. So I cam down and supped with the lady Waristoun and S<sup>r</sup> Jo<sup>n</sup>, and they moved me to stay ther all that night, therfor I retired myself and so I went to bed.

This was but a raving day.

A windie, ranie day.

23, *Thursday, 7 acloak*.—This morning being in Ed<sup>r</sup>, after I was readie I made some enquirie about money for the lady Humbies journey bot could find none. I resaved a letter from her shewing me that she had resaved 2000 mks. from M<sup>r</sup> Ja. Kirktoun, and that he desyred a cautioner, and entreating me to speak with M<sup>r</sup> Brand to be cautioner for her, but I thought it not expedient least she should get a refusal, for he was craving his accompt of funeralls<sup>1</sup> from her in the tyme.

I was with the lady Wariston and S<sup>r</sup> Jo<sup>n</sup> close all this fornoone consulting about the lady's affairs, both in the familie and in their office. The familie is committed to the lady Redhall, and the managing of their office to the severall clerks, and so I left them, and went to denner. After denner M<sup>r</sup> W<sup>m</sup> Cheislie lent the lady 4000 mks. and I lent him 40 lib. to mak it out, which he promised to repay me againe. About 4 acloak at night I went to my horse and went out to Humbie; I cam ther about 7 ho<sup>rs</sup>, and conferred with the lady a long tyme

<sup>1</sup> The funeral expenses of her late husband which had been disbursed by Mr. Brand and remained unpaid.

anent her journey to the Bath and the disposing of her estate and her child. We resolved to let her daughter stay in Humbie, and that her cusigne M<sup>rs</sup> Gray<sup>1</sup> should wait upon her. Ther-after I wrote l<sup>ers</sup> to all the freinds and she subscrived them to meet att Humbie upon Saturday for ordering her affairs. And after supper I retired myself and then went to bed.

This was a tolerable good day.

A prettie faire day, and warme.

24 June, Fryday, 7 acloak.—This morning being in Humbie, after I was readie, the Lady and I went to the studie, and I drew ane memorandum of all things to be proposed to the freinds in order to the journey, and tho<sup>t</sup> it fittest to let them move things, and we either to concurre or not, according as we found expedient; the lady told me she had a mynd to mak her testament, and desyred my help in it, but I told her that I wold not medle in that bussiness least if the lord should call her, I might be judged to be too officious to medle in that which was betuixt her and her neerest relations.

About noone we dyned, and M<sup>r</sup> Jo<sup>n</sup> Stirling with us, who desyred earnestly that the lady Waristoun might come be Bothens<sup>1</sup> and see my Lady Tweddale, wherof I promised to advertise her.

In the afternoone I did help the Lady to putt all her things in order for her journey, and caused her send in all her silver work and most considerable papers to Ed<sup>r</sup>, and becaus she had no gold, that she should tak one of her best rings with her to England in case of a strait. About 4 acloak I went out and helpit to adjust the garden for building the wall of it. Then cam M<sup>r</sup> Jo<sup>n</sup> Drummond, and he and I walked a long time in the garden, and then went in and spok a whyle with the Lady.

About 9 we went to supper, and in the midst of it cam Sir Jo<sup>n</sup> Cheslie and told us the lady wold be heer on Munday; so after supper we retired and I went to bed and lay with S. Jo<sup>n</sup>.

This was a tollerable good day.

A tollerable fair day.

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<sup>1</sup> Mrs. Gray was a cousin of Lady Humbie, and was intrusted with the charge of her house and child when she went to Bath.

<sup>2</sup> Bothens, now Abbey St. Bathans, a seat at that time of Lord Tweeddale.

25, *Saturday, 6-7 a'clock*.—This morning being in Humbie, after I was readie I mett with the Lady and S<sup>r</sup> Jo. Cheislie, and we debated severall bussinesses relating to her, which was expedient to be proposed to freinds and what not. After breakfast all the freinds being met, we went thro severall points of her affairs, and concluded 1<sup>o</sup> That the child should stay at Humbie under the care of M<sup>rs</sup> Gray, and in case of sickness or trouble in the countrey be removed to Inglestoun. 2<sup>o</sup> that the testa<sup>t</sup> be confirmed, and the lady to find a cautioner, and recommend it to Keith to mend some things in the inventory. 3<sup>o</sup> we payed M<sup>r</sup> Jo<sup>n</sup> Drummond for David's annuity till Mertimes nixt by assigning him to Whittinghames band of 4600 mks. 4<sup>o</sup> we agreed that Michael Melin should provyd money for the lady. 5<sup>o</sup> we consented to a warrand to Alexander Borthwick to pay for building the garden wall and uther dykes, etc.

In the afternoone after we had dyned altogether, they went away, and I caused the lady send in one thousand merks to Ed<sup>r</sup> to be returned by bill to London to her, and I promised to be surtie for the 2000 mks. to M<sup>r</sup> Kirtoun. In the evening I retired myself and went to the feilds, and fell upon my weekelie search, wherein I find too much tumbling up and down, which brings in but very little honour to God. I find my vow of faithfulness and frequence in duty not conscionable aneugh performed, for which the Lord pardon me for Christ's sake. Afterward I cam in to the exercise and then to supper, and so retired, and to bed.

This was a tollerable day, I blisse God.

A fair day, but not very warme.

26 *June, The Lords Day, 7 a'clock*.—This morning being in Humbie after I was readie and had ended familie dutie, I went to the church and heard M<sup>r</sup> Ja. Calderwood lecture on Math. 25. 14, etc. In the parable 3 things, the Lord's departure, the improvement of the talents, and the accompt they mak. Obs. 1, That every man has his talent wherein he may be serviceable to God. 2<sup>o</sup> That the Lord gives not gifts alik, nor in like measure unto all. 3<sup>o</sup> That we must not envy these to whom the Lord givs large measur of gifts. 4<sup>o</sup> That God doth not exact more of his people nor they are able. 5<sup>o</sup> From him that

had one talent, OBS. that idlenes is a very fearfull sin. From the accompt<sup>t</sup> given, OBS. That such as improve the weak gifts God gives them, shall not want their reward. 2<sup>o</sup> that the judiciall processe in the great day, will run manely on works. 3<sup>o</sup> That men are condemned for not doing of good, etc.

Therafter he preached on Math. 5. 6. 2. By righteousness is meant Christ's imputed righteousness. In the text 3 the frame of the godlie, their blisednes, and the confirmāon of it OBS. 1, That the righteousness of Jesus Christ is a very desirable thing. What this righteousness is; the desirableness of it in 6 considerations. 3 considera'tns anent the sin of leaning to our oune righteousness and neglecting Christ's. OBS. 2, that its the frame and disposi<sup>o</sup>n even of the meanest of Gods people to desire earnestly Christ's righteousness; 2 considera'ns anent the workings of the soule. OBS. 3, That such as hunger after righteousness are blissed, etc.

In the afternoone he preached on 2<sup>d</sup> co<sup>m</sup>and, Exod. 20. 4. In the text is a prohibition and a comination, backed with 2 argts. one taken from Gods justice, another from his mercie. Something bidden, and something forbidden in this co<sup>m</sup>and; ther is a totall, and a partial neglect of worship. We ought to regard the maner as weell as the matter of worship. OBS. that wicked idolatrous parents are worst of all uthers unto their children. 2<sup>o</sup> that to be godly and worship God is the best way to doe good unto your children. 3<sup>o</sup> that loving of God and keeping his co<sup>m</sup>ands are twines and inseparable, etc.

After sermones I cam home to Humbie, and retired myself in secret, and therafter we went to familie exercise.

I found this a favourable day to my soule, and the Lord gave me good allowance in dutie, blissed be he.

A very seasonable raine all day.

27, *Munday, 6 acloak.*—This morning being in Humbie after I was readie I went with the lady and resaved from her all her keyes which she entrusted to me as to a freind. She told me that she had left her testam<sup>t</sup> in her litle cedar box which she desyred should not be opened till she returne or els be removed by death. At breakfast cam up the laird of Keith and the lady, and took leave of the lady Humby, and seemed



to be somewhat displeased, becaus of the ladys respects to me. Therafter came the laird and lady Ingleston, and brought a l<sup>re</sup> of excuse from the Lady Waristoun that she could not come this way, and desyred me to write a l<sup>r</sup> to the lady Twedale to excuse her, which I did.

We dyned altogether in Humbie, and after denner I did read the news from London, that Waristoun was still President, and still more rumors of the invasion of this Iland from France and Spaine. About 4 acloak my brother cam to Humbie, and therafter we went all from thence; The lady Humbie to Newmylns, and S<sup>r</sup> Jon. and I to Haddingtoun, and not finding the lady Waristoun there but that she was gone to Bothens, we wer desyred to go ther all night, and when I parted with my brother, he desyred me to speak to the lady Waristoun in his behalf.

At 8 acloak we cam to Bothens and ther resaved l<sup>res</sup> againe from London, and a pece written be Pittilloch for opening the Session. After supper I went to bed, being made very welcome.

This was but a raving day.

Much raine fell this day.

28 June, Twysday, 4 acloak.—This morning being in Bothens, after I was readie I took a drink, and left all the strangers in bed, and went down to the Newmylns to meet and convoy the young lady Humbie to Dumbar wher all the company had trysted at 10 hours, but she was gone betymes, and so I rode very hard, and over took her within a myle of Dumbar, wher we cam at 8 a'clock.

After I cam ther, the lady and her maid and I met privatlie, wher the Lord allowed me very much comfort and tenderness in prayer, and therafter she recommended earnestly to me the care of her daughter and all her affairs. Then we did breakfast altogether there; about 11 acloak cam M<sup>rs</sup> Gilespie and about 12 acloak cam the lady Waristoun from Bothens, and being all mett, they spok a litle together, and therafter I took leave of them all, and putt them into the coach, and convoyed them a litle beyond Dumbar, and so returned with S. Jo. Cheislie and Inglestoun and his lady to Haddingtoun, and by the way saw the old lady Humby. After we had stayed there



2 houres we took horse againe, and Sir Jo. cam along with me at my desyre to Humbie all night, wher we saw the child in good health. I went and visited the keyes and papers the lady had entrusted to me, and did remove the chartar kist to the wardrob according to her direction.

About 9 at night we went to family duty and so to supper and therafter to bed. Sr Jo<sup>n</sup> and I lay together as formerlie.

This was a good day to my soule I thought.

Warme and fair till night, then raine.

29, *Wednesday, 7 acloak*.—This morning being in Humbie, after I was readie I spok to John Skirving to have a cair of all things about the hous, and to Christian Lawsons to cair for all things within the hous, and to M<sup>rs</sup> Gray to have a cair of the child, and I recommended all unto the Lord, being called therunto becaus the lady had made a factory to me and trusted me with all she had.

After we had breakfast ther, I took my leave, and desyred M<sup>rs</sup> Gray to send a footman imediatlie to me upon any alteration of the child, which she promised to do, therafter Sir Jo. Cheislie and I went straight to Dalkeith to see the Gen<sup>l</sup>.<sup>1</sup> We cam ther about 12 acloak, and dyned in the toune.

After denner we went in and saw the Gen<sup>l</sup>, wher I observed a strange providence. I had a pistoll in my pockett, and when the corporall was ryping me at the gate he had it in his hand, and yet observed it not, so I escaped without any trouble, blissed be God, which should teach me to be more warrie in tyme coming.

We stayed with the Gen<sup>l</sup> all the afternoone and had many discourses with him, he neither feared foraigne invasion from French nor Spanish, nor any trouble of mos troupers, becaus he said he had assured all the Highlands. We told him if need wer, we would ask libertie to cary armes, which he promised.

At 8 acloak at night we took our horse, and cam into Ed<sup>t</sup>. My lord Cocheran<sup>2</sup> being with us, and I had a great colick. I lay at my sister's hous.

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<sup>1</sup> General Monck.

<sup>2</sup> Sir William Cochrane of Cowden, knight, a distinguished Royalist, created in December 1647 Lord Cochrane of Ochiltree; and in May 1669 Earl of Dundonald.

This was a tollerable good day to me.  
Fair before, and very foule afternoone.

30 June, Thursday, 6-7 *acloak*.—This morning being in Ed<sup>r</sup>, after I was readie I went and delivered a band to the lady Jerviswood<sup>1</sup> of 2000 mks. granted be the lady Humbie principall, and myself at her desyre cautioner, to Mr Ja<sup>s</sup> Kirktoun and his wiffe. Therafter I resaved from my sister 407 lib., which she gott from my brother for me. I putt 400 lib. in the lady Humbies trunk, together with some papers of concernment.

At 11 *acloak* I mett with W<sup>m</sup> Thomsone and Jo<sup>n</sup> Edgar, and at lenth I agreed them for paying to W<sup>m</sup> Thomsone 10000 merks, and he to discharge all his right of apprysing to Jo<sup>n</sup> Edgar's hous, and so I dynd in Ja<sup>s</sup> Tarbits hous, and therafter wrote a letter to the lady Humbie. Afterward I went up and visited the lady Humbies trunk in her father's hous, and then went down and saw my lord Brodie<sup>2</sup> and took leav of him, and at 5 *acloak* I took horse and galloped home ag<sup>t</sup> 9.

When I cam home I found a letter from Mr Ro<sup>t</sup> Hay to me, anent ane accompt of duke Hamiltons bussiness, which I resolve to ans<sup>r</sup>, and speak to my brother to forbear pressing 200 mks. which he is owing to my lord Errol.

I found M<sup>r</sup> Ro<sup>t</sup> Broun at our hous, who had been ingadging some brethern to help him at his communion, which is to be upon sabbath come ane fortnight, and I found my wiffe and children in good health, for which I blisse the Lord. So, after we had supped, I went about dutie in the familie, and so we parted, and went to bed.

This was a confused but successfull day.

A very seasonable, faire day.

<sup>1</sup> A sister of Lady Humbie.

<sup>2</sup> David Brodie of Brodie was appointed a Lord of Session on 22nd June 1649. He afterwards declined to act under Cromwell, but after his death took his seat on the Bench on 3rd December 1658. At the Restoration he was fined £4800 Scots and deprived of office. He died in 1679. He was the writer of Brodie's *Diary*, published in 1740.

1 *July, Fryday, 7-8 a'clock.*—This morning after I was readie, Mr Alex<sup>r</sup> Levingstoun and Mr Thomas Laurie cam down and visited me. I told them all the neus; that the peace of Spaine and France was lik to have had influences upon this iland, and that the quarrell was lik to turne papist and protestant; that the Protector was fled from the hazard of arrestment of merchantts for mournings for his father's funerals. Andrew Steinsone told me also that ther wer 2 bales of papist books directed to him as if they had been paper, and that many such had been vented within thes few yers.

About 10 a'clock, Mr Ro<sup>t</sup> Broun and Mr Tho. Laurie and I went up to Bigger, and becaus it was the fair day I wold not stay, but mett with Mr Jo<sup>n</sup> Rae,<sup>1</sup> and imediatlie cam down againe. And therafter I sent to Helen Broun a doller, and to David Thorburne 4 lib. and so my wiffe and I dynd together with Mr Jo<sup>n</sup> Rae and his wiffe at our hous.

In the afternoone I found myself exceeding lasie and unfitt for any service or work, and so I went to the feilds and had my oun thoughts of my bussinesse, and found that I had much reason to wrestle with God in behalf of the trust he hath put over upon me in reference to the lady Humbie and her daughter, and to remember them at every tyme I bow my knee to the Lord.

Toward night I did read awhyle on Spencer's new and old things, and so went to familie dutie, resolving to go to Kilbocho sermons tomorrow if the Lord will, and so I went to supper.

This was but an ill day to my soule.

A faire warme day.

2, *Saturday, 7 a'clock.*—This morning after I was readie I

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<sup>1</sup> Mr. John Rae, son of William Rae, burgess of Edinburgh, was minister at Symontoun, in the Presbytery of Biggar. He was deprived in 1662. He was apprehended in 1670 for preaching and baptizing in houses, and sent in to Edinburgh. On 3rd March he was ordered to be carried from the Tolbooth in the Canongate to Stirling Castle. On 18th July 1672 the Council ordered him to be carried from Stirling Castle to be imprisoned in Dumbarton Castle. His name is included in the Decree against outed ministers, 1674. He was sent to the Bass for preaching at field conventicles on 15th September 1684. Wodrow describes him as 'a zealous, successful Gospel minister.'—Wodrow, and Scott's *Fasts*.

took my breakfast, and thereafter I went on foot to Kilbocho kirk, and heard the preparation sermons. I heard Mr Antonie Murray preach on Prov. 27. 7. In the text three things: a description of Christ, a division of all hearers of the gospel, some are hungrie and some full, and the carrage of both thes. Obs. 1, that Christ and his ordinances are sweeter nor the honey and honey comb. 6 things sweet in Christ. 4 marks of one to whom Christ is sweet. 4 Reasons why Christ is unsavoury to many. 4 Means to get Christ sweet. Obs. 2, that though Christ be sweet, yet the most part of folk have no rouse for him. 6 things wherof most part of folk are full. In 5 respects they are said to be full. The danger of being full in 4. 4 things to be done, and 7 things to be filled with, etc.

Thereafter I heard Mr Jo<sup>n</sup> Craufurd preach on Luc. 4. 18, in the text 4 things. A comission to Christ, his furniture, the qualifications of the persons to whom he is sent, and his fathers instructions to him. Obs. 1, that the lot of Gods people here await to be broken hearted. 5 Reasons of it. Obs. 2, that the weel furnished Mediator Christ hes a speciall comission to broken-hearted ones. 6 Reasons of it. 6 means to win to broken-heartednes. 5 Considerations to mak use of Christ for healing. 5 properties of Christ. 6 sorts of persones whom Christ will heall, and 6 whom he will not heall. 4 marks of one healed, etc.

Lastly, I heard Mr Alex<sup>r</sup> Lewingstoun preach on Ps. 147. 3. Obs. 1, that its the christian great work to rase Christ in all his actings. Obs. 2, that christians are subject to woundings of spirit. 4 expressions of a broken spirit in scripture. 4 Cases wher unto this is incident. Obs. 3, that breaking of heart puts soules in a capacity to be healed by Christ. 4 things incapacitates for healing. Obs. 4, that when ever christians are thus wounded, non can heall but Christ alone. 5 demonstrations of his skill, etc.

After sermons I cam home on foote, and being hote chainged all. Thereafter I retired myself to my weeklie search, and found I had not walked orderlie this week, tho God had been very kind to me, the Lord pardon me that I found this.

A tollerable good day to my soule, and so closed the week.

A very warme seasonable day.



3, *The Lord's day*, 7 *acloak*.—This morning after I was readie and had done family dutie, I went to Bigger kirk and heard M<sup>r</sup> Alex<sup>r</sup> Lev: lecture on Exod. 35. In the cap 3 pts: Moses comission delivered, the people's obedience, and the fitting of 2 men for the work. v. 1. Obs. That its a desirable thing to be clear of Gods comānd in any dutie. v. 2. That God taks notice what labours folk doe on his oun day. v. 4. That none are excluded from doing the service of the tabernacle. v. 5. That in the Church there is diversitie of gifts and stations. v. 20. That amongst all duties non is accepted of God but what is offered willingly. v. 30. That when God hes to doe he wants not men, etc. Therafter he preached on Math. 4. 17. 3 things understood by the kingdom of heaven. Obs. That you cannot be in a capacitie of communion with God till once you have repented and been humbled. Obs. 2, That the repenting soul hath a noble to-look,<sup>1</sup> even a kingdom. How very rare it is to joine sufferings with a joyfull outgate, and how usuall with the Lord to join a comānd and a promise together, etc. Afternoone, he lectured on 2 Peter 3. 1-19; in cap 2 pts, a wairning given of fals teachers, and what use we should mak of it. v. 1. Obs. That they never knew themselvs weell, that saw not themselvs weak. v. 2. That humility is a most desirable grace. The profane in the last dayes described in 4. v. 4. That its a mark of a scorner when one refuseth to be taught. v. 10. That the Lord shall come very unexpectedly; wherin that sin must needs be infectious, seeing nothing can purge it but fire, etc. He preached Afternoone on Math. 4. 17, 18. Why it is called a kingdome. 5 considerations about the promises of this kingdome. 1<sup>o</sup> Its certane. 2<sup>o</sup> We have interest in it. 3<sup>o</sup> By nature we are strangers. 4<sup>o</sup> Its Christ must secure ws in it. 5<sup>o</sup> All things work together for it. v. 18. Obs. That its good to be about a lauffull calling, and it marrs not ws from our effectuall calling. Obs. 2, That ther is a secret pouer in Christs word, when he speaks to the conscience there must be obedience. This point amplyfied by several examples from scripture, etc.

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<sup>1</sup> A prospect, matter of expectation; as a *puir to-look*, an ill prospect as to the future.—Jamieson's *Dictionary*.

After sermons I cam home and retired myself, and after secret prayer did read a sermon on death be M. And. Gray, and then went to the familie exercise.

I found this a prettie comfortable day, especiallie at night.

A prettie warme day.

4 July, Munday, 5-6 *acloak*.—This morning after I was readie, I went on horsback with my wiffe to Kilbocho Kirk, and heard the thanksgiving sermons ther after the communion, viz. Mr W<sup>m</sup> Somervell on Luc. 12. 32. OBS. That tho this be the lot of the heirs of salvation to be under many temptations, yet in the gospell ther are sufficient antidotes, so as they need not fear. 3 ans<sup>rs</sup> to that case why the people of God are so faint and heartless. 3 reasons why we improve not gospell encouragm<sup>ts</sup>. 3 wayes how to reconcile Gods promises and his providences. OBS. 2, that such as hav interest in Christ, have no lesse prise befor them nor the kingdom of God, etc.

Nixt I heard Mr Jo<sup>n</sup> Greg preach on Rev. 2. 28. In the text 4 things: the party promises, the partie to whom, the promise itself, and the certaintie of it. OBS. that our Lord Christ hes promised himself under the name of a starre to be freele given in the end to all overcomers. In 3 respects Christ is called a morning starr. 7 things imported in this promise. 5 Reasons of the point. 4 marks of tryel if this promise be oures. 3 Counsalls, etc.

Lastlie, I heard Mr Alex<sup>r</sup> Lev: on Ps. 31. 19. In the text 2. the excellence of the believer's portion, and the qualification of thes for whom it is layed up. OBS. 1, that much of the christians exercise lyes in meditating on that great forlook the saints have in glorie. 5 Considerations for clearing this. OBS. 2, that the excellence of the saints to-look is so wonderfull, that it is beyond all expression. 5 consider<sup>ans</sup> suiting at the great things layed up. 6 Medita<sup>ns</sup> shewing what it is that mak all these things so great. 3 objections answered, etc. After sermons I dyned with the ministers in Mr Alex<sup>r</sup> Bertram's hous, and thereafter I went to a Committee at Broughtoun with Mr Alex<sup>r</sup> Lev: wher the heritors did not keep tryst, and so we did nothing anent the ministers fewall and grasses. Thereafter I cam to Skirling and ther met my wiffe and so we came home

together. At night I retired myself and went to my book a whyle, and so to dutie.

This was no ill day, I blisse the Lord.

A very hote day.

5, *Tweysday*, 7 *acloak*.—This morning after I was readie, Magie Fisher cam down to see me, and stayed with me ane houer. I found she, tho' a good woman, somewhat uncharitable in her expressions of severall folks. Therafter I did breakfast, and then went to Bigger kirk and heard Mr John Rae preach on Can. 5. 6. In the text 3 things: the brides carriage, the consequence of it, and her further essay. Obs. 1, that wher Christ's spirit works effectually, the heart is made plyable. Obs. 2, that tho' a believer may keep Christ long at the door, yet at last he must be let in. 4 motives to let him in. Obs. 3, that its casable for the believer to be under the withdrawings of Jesus Christ. 5 things provok him to withdraw. 3 things to doe when he is withdrawen. Obs. 4, that Christ somtymes withdrawes from them that hav ther hearts someway prepared. 4 Reasons. Obs. 5, that wher the heart is somway prepared, then his withdrawing is best marked, etc.

After sermon I went to session, and did some things. Marion Broun being called, compeired not. We did commissionat our minister to go to Coimernauld to petition my lord for the old trash in Boghall<sup>1</sup> to mend the schoole hous.

Therafter I cam home and dyled; after denner Mr Jo<sup>n</sup> Greg cam down and stayed a whyle with me, and then I went to the feilds and saw our folks leading our peatts, and so cam in againe, and retired myself the rest of the afternoone. At night Jo<sup>n</sup> Penman in Skirling cam to me, and desyred the half of the benefit of the west yaird of Skirling, which I granted betuixt him and his nighbour. Therafter I acquainted Jo<sup>n</sup> Calander what I had done for him with the lady Humbie, and so I went to dutie.

This was a tollerable good day.

A hote day with some clouds of raine.

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<sup>1</sup> This was the old timber of the house of Boghall, which the heritors wished to get a grant of from the Earl of Wigtoun for the repair of the tower bought for a schoolhouse.

6 *July, Wednesday, 6 acloak.*—This morning after I was readie, being rainie I stayed till 9 acloak at home, and then, according to appointment I took my hors, and went to Lyne kirk to a Committee of the Synod with M<sup>r</sup> Douglas,<sup>1</sup> M<sup>r</sup> Kerr, M<sup>r</sup> Smyth and some uthers, and after perambulation of the bounds we concluded the samyne could not be a distinct parish in itself, but that the manse and gleb and kirk and stipend ought heer-after to be settled at Henderland in Megat. They appointed me to draw the report.

After we had done with our business we went altogether to the Ministers wiffe her hous and ther took a drink, thereafter they being invited to dyne at Stobo, I left them and took my hors homward, by the way I called at Kirkurd, but he was not at home, then I called at Skirling and so came home. This day I was warned to keep the Committee at Linton the 26<sup>th</sup> day of this moneth anent the transportation of M<sup>r</sup> Ro<sup>t</sup> Broun to Henderland, which I promised in the Lords strenth. After I was come home my brother<sup>2</sup> lighted at our hous, being com to mak a visite; so he and I talked together of many bussinesses, among the rest I perceived him very earnest to be in some employment, especially if this Committee to settle Scots affairs shall com down to Scotland, and for that cause he desirs to intertein freindship with Waristoun and S Jo<sup>n</sup>. Toward night we supped, but he wold not supply dutie in the familie. I stayed up with him till 1 acloak.

This was a tollerable good day.

Foule in the morning, and faire afternoone.

7, *Thursday, 7 acloak.*—This morning after I was readie my brother and I walked a whyle in the mosse; and so cam out againe and went to breakfast. Therafter we went up to Bigger to the Presb<sup>rie</sup>; I went in to the exercise and heard M<sup>r</sup> Jo<sup>n</sup> Craufurd on Acts 5. 17. In the words 4 things, the authors of this persecution, the tyme, their deeds, and the

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<sup>1</sup> Mr. Robert Douglas who preached the sermon at the coronation of King Charles II. at Scone.

<sup>2</sup> Mr. John Hay.



impulsive cause; what the sadducees wer. The word sect explained. Ther deeds wer three, They arose, layed hands, and imprisoned, each of thes words exponed and the divers significations of them given; the divers acceptations of indignatioun etc. M<sup>r</sup> Jo<sup>n</sup> Rae added obs. that somtyme even preachers have their corruption stirred by undenyable demonstratiouns of Gods pouer, 2<sup>o</sup> that the men of greatest stations are most ordinarie stumblers at the preachers of Christ, and 6 more observations. Lastly, that its the lot of the followers of Jesus to be put to very sad things, etc.

After the exercise I went into the Presbrie, and ther we appointed Marion Broun to be summoned to the Session of Bigger pro 2<sup>do</sup> and report; we debated whether to hear a young man's homilie, and delayed it till the nixt day, having layed it on himself; I was appointed to conferre with Ja. Robisone in Skirling. After the Presbrie M<sup>r</sup> Ro<sup>t</sup> Broun and I came down to our hous to my brother and dyned with him, and after denner my brother went away to Kerswall and took me with him; be the way he desyred me to come to Haystoun on Tuysday come eight days and he should then tryst the tennents of Deuchar ther.

We found not the laird at Kerswall, being at Agnes Somervell's marriage, so we stayed ane houer with the lady, and cam away to Quodquan wher we supped and stayed all night, my sister being gone to Ed<sup>r</sup>.

This was but a confused day.

A prettie faire day with some wind.

8 July, Fryday, 6 acloak.—This morning being in Quodq<sup>n</sup>, after I was readie, M<sup>r</sup> Arch. Porteous cam and told me he had prepaired some things for my brother's daughter. My brother and M<sup>r</sup> Ro<sup>t</sup> and I walked up to the top of Quodq<sup>n</sup> Law, and lay ther ane houer waiting for S<sup>r</sup> Jo<sup>n</sup> Cheislie. Therafter we went in and took our breakfast; wher I observed that my brother could not be convinced it was allowed to any privat Christian to pray in any place wher a minister is present, tho' I gave him some scriptures for it. About 11 acloak S<sup>r</sup> Jo<sup>n</sup> Cheislie cam, and so we went altogether to Symontoun, that I might remove some differences betuixt the tennents and S<sup>r</sup>

John's kirk,<sup>1</sup> and S<sup>r</sup> Jo<sup>n</sup> told me he had gotten l<sup>res</sup> shewing that Waristoun and S<sup>r</sup> Henry Vaine wer chosen to go Ambassadors to Holland, but that he had refused to go.

About 2 acloak I took leav of my brother, and so I went to the hill with S<sup>r</sup> Jo<sup>n</sup> and S<sup>t</sup> Jo<sup>ns</sup> kirk, and whylst I was endeavouring to settle them in a trouff gate<sup>2</sup> S<sup>t</sup> Jo<sup>ns</sup> kirk wold not agree, albeit was conforme to the decreet arbitrall and went away unsatisfied. I told him that I wold settle the marches of the gate according to the decreet and my commissioun, he desyred me to delay till Tuysday that he spok to me at Bigger, which I promised to do.

Therafter I cam into Symonton and spok with some Pebles men that wer come to buy meall from S<sup>r</sup> Jo<sup>n</sup> at 7 li. 10 sh. p. boll, then I did eat a litle at M<sup>r</sup> Jo<sup>n</sup> Rae his hous, and being unweel I took my hors and went home, wher I found by the way M<sup>r</sup> Alex<sup>r</sup> was lyen down. So I cam home and went to dutie and so to bed.

This was but a troublesome day to me.

A faire seasonable day.

9, *Saturday*, 7 acloak.—This morning after I was readie I went to Bigger and spok with M<sup>r</sup> Alex<sup>r</sup>, who told me that the Earle of Wigtonne had taken our supplication weel, and promised to give commissioun to his sone to give us thes materialls in Boghall that could be spared, and that he was weel pleased with our bargain for the schoole of Bigger.

Ro<sup>t</sup> Clark offered me a stone cheese for the good I had done to him but I made him tak it away againe, becaus I resolved never to tak any such blocks.<sup>3</sup> I spok with Jas. Crichtoun<sup>4</sup> and took the depositions from him that wer takin at Simyntoun

<sup>1</sup> George Baillie, of St. John's Kirk, in Lanarkshire, a cadet of the ancient family of Lamington. His son was the famous Robert Baillie, who purchased the estate of Jarviswood and married a sister of Lady Humble, and who suffered much in the Covenanting cause, and was ultimately executed in 1684 for alleged rebellion. One of St. John's Kirk's daughters was married to the Rev. James Kirkton and another to Mr. Ker of Graden. Both Mr. Kirkton and Mr. Ker are frequently referred to in the *Diary*.

<sup>2</sup> A turf road or right of way for carrying turfs from the common.

<sup>3</sup> Bargains or agreements.

<sup>4</sup> James Crichton seems to have been a Notary Public in Biggar.

that so I might be clear to determine that difference betuixt Sir J<sup>on</sup> Chieslie and S<sup>t</sup> Jo<sup>ns</sup> kirk, and so I cam down and dynd with my wife and Jo<sup>n</sup> Haldoun. I delivered to him for Dolphin-toun's use 8 peeces of these yron rods for boring for coals.

After denner I went to Skirling and found the yards somewhat eaten and the fruit therof stollen. Therafter I went doune to the meadow and my sone with me and so in the afternoon toward I cam hom againe and read by the way a paper of 10 queres written by Jo<sup>n</sup> Primme concerning tyths being the present great question that is in debate in the Parlia<sup>t</sup> of England. I saw also l<sup>res</sup> from Jamaica shewing that they had got a prey worth 300,000 lib ster<sup>l</sup> off the mane land of Mexico.

Toward night I retired myself to my weeklie search and was very unsatisfied with my cariage, being for the most part raving and doing litle or no service to God therin and litle edeficatioun to my oune soule. I was also convinced that I walked not close by aneugh in order to my vowes especially in diligence about my dutie; the Lord pardon and help me to amend it for Christ's sake.

This was a tollerable day but somewhat idle.

A faire louring day.

10 July, *The Lords day*, 7-8 a'clock.—This morning after I was ready and had done family duty I went to Bigger kirk and heard M<sup>r</sup> Alex<sup>r</sup> Lev. lecture on Exod. 36. Cap. hath 3 parts, 1<sup>o</sup> The workmen and people go about their work, 2<sup>o</sup> The peoples bountie, 3<sup>o</sup> The particulars of the tabernacle. v. 1. obs. That God despiseth no employm<sup>t</sup> that is done in sinceritie. 2<sup>o</sup> That God will not want workmen when he hes to do. v. 5. That its rare when riches may be easilie attained, are not much desired. 3 reasons why the peoples liberalitie neer is regrat to commend, 1<sup>o</sup> the workmen, 2<sup>o</sup> The people, and 3<sup>o</sup> Moses. v. 8. OBS. that if he observes legall points so precislie, how much more gospel worship, etc.

He preached on Math. 4. 19, the text hath 2 parts. The Apostles calling, and their obedience therunto. OBS. That Christ hes absolut authoritie to put in and put out at his pleasur, and non may controll him. 7 considerāns. anent this point. 1<sup>o</sup> that he chooseth mean men, 2<sup>o</sup> he furnisheth them

easilie, 3<sup>o</sup> he wins them by wyles, 4<sup>o</sup> his externall providence, all actings are sutable, 5<sup>o</sup> he times his offers oportunely, 6<sup>o</sup> his words ingadge the heart presently, 7<sup>o</sup> he removs all impediments out of the way, etc.

Afternoone he lectured on 1 John i. Cap. hath 2 parts, the commendation of his message, and some marks of our interest. v. 1. obs. that its good to have high thoughts of Christ as being eternall. v. 2. that its much to get a soule once acquaint w<sup>t</sup> Christ keppe<sup>d</sup> from praising him. v. 3. that there is intimat fellowship allowed to Christs freinds. v. 6. 1 mark of interest if we walk not in darknes. 4 marks more of our interest in the 7, 8, 9, and 10 ves. of the cap. etc.

Therafter he preached on Math. 4. 22. obs. that wherever this pouer and lively virtue of Christs word is made efficacious in the conscience there is no withstanding it; 3 considera<sup>ns</sup> to clear it, 3 marks of having a call to a dutie. v. 22. obs. that q<sup>t</sup> employm<sup>t</sup> our Lord was about, he was very diligent, 2<sup>o</sup> that how little folk esteem the gospell, yet it is the gospell of the kingdome, etc.

After sermons I cam home and went to dutie secret and familie, and found my spirit confused this day.

A louring day w<sup>t</sup> some raine.

11, *Munday, 5 acloak.*—This morning after I was readie Ja<sup>s</sup> Crichtoun cam doune to me and shew me that S<sup>t</sup> Jo<sup>ns</sup> kirk had desired that instrument taken on Tinto by S. J. Chiesly, and so remembered the words wer spoken, and engrossed them in the instrument, both that S<sup>t</sup> Jo<sup>ns</sup> kirk was content with the pitstones and that he was content to give either the east or west syd of his feld for a cartgate out of the Hopes.

After I had taken my breakfast I went to Bigger to a meeting with the Elders and Magistrats and toun anent buying J<sup>a</sup> Brone's touer, to be a schoole. We dealt earnestly the toun wold concurre with us, and tak a part of the hous to be a tolbuith and a court hous, but upon no terms wold they meddle with us, especially the 2 Bailies are exceedingly obstinat and unwilling to any pious work; So after much reasoning and no prevailing, the Session went by themselves, and the Minister and I and 5 other elders gave a band of 400 mks. to J<sup>a</sup> Broun for his



touer payable at Mertimesse. Ther is a claus of releiffe pro rata in the band, and so Ja. Broun subscryved the disposition and gave it, and we gave him the band. So we went in and took a drink at the Ministers hous.

Therafter we went to that touer, and did give seasing therof to Mr Alex<sup>r</sup> Lev: in name of the Session of Bigger, and so I left them and cam home. I resaved a letter from Sir J. Chieslie shewing me that Cardinal Mazarine had written to the Par<sup>liat</sup> that the French wer content to have peece, and so wer the Spaniards if they could be assured it wold be observed.

Toward night I went to dutie and so to supper.

This was but a raving day to my spirit.

A prettie fair, warme day.

12 July, Twysday, 6-7 *acloak*.—This morning after I was readie, I walked about the feilds, and then went to breakfast. Therafter I went to Bigger kirk and heard Mr Alex. Levingston preach on Jude 9. 4 Aggravations in this offence of these filthie dreamers. The scripture cleared whence this place is cited, anent Michael his contending with Satan. This scripture is reallie, and not figuratively to be understood. Who is meant here by Michael the Archangell? Why Satan contended so earnestly for the bodie of Moses. Obs. that as pride is a loathsome ill in every persone, so it is eminently so in mean persones. 2 Reasons of it. Obs. 2, that God the Lord wants not instruments to imploy when he has to doe, etc.

After sermon I went into the Sessioun, wher we called Marion Broun, who refused to ans<sup>r</sup>, except Mr Ro<sup>t</sup> Broun and Mr Pat Andersone be present. We made ane act for collecting a contribution for the schoole hous, and obleidging the Sessioun out of the box to releive the persones bound in the band to Ja. Broun, in what sall rest over and above the contributions. After the Sessioun, and according to the Presbries appointment, Mr Alex., Mr Jo<sup>n</sup> Greg and I conferred with Ja. Robisone in Skirling, but could not bring him to confesse his fault, yet afterwards when I was with him alon, the Lord helped me to speak to him, so as he confessed it, and besought me to returne with him to Mr Alex<sup>r</sup> that he might confesse it before him, which he did.

Therafter I went home, and in the afternoone I resaved ane letter from Humbie shewing me the child was weel, for which I blisse the Lord heartilie, for I had my man yesterday morning expresslie to know how she was, together with a letter to the lady Humbie, and he returned this night, so I went to dutie.

This was a good successful day.

A faire day and seasonable.

13, *Wednesday, 6 acloak.*—This morning after I was readie, and had breakfasted, my wiffe and I went away to Quodquan fast before the communion. I heard Mr Ro<sup>t</sup> Levingston preach on 1 Samuel, 4 last. Two things in the words, a complaint, and the ground of it. Obs. 1, that God may tak away his glorious presence from a people. 2 Reasons of it. 4 things to be done to prevent it. 3 Motives to thrive by ordinances. 3 Means to it. 1<sup>o</sup> Come with holie fear. 2<sup>o</sup> w<sup>t</sup> much humilitie. 3<sup>o</sup> lay asyd all your synes. 3 gen<sup>ll</sup> ans<sup>rs</sup> to that case of confidence, in not thriving by ordinances. 3 ill ends, and 3 good ends in coming to ordinances, and ane use of instruction from the point, etc.

Therafter I heard Mr Pat Anderson<sup>1</sup> preach on Jerem. 17. 14. What is meant heer by healing? Obs. 1, that God and he only can and will heal broken-hearted sinners. The excellency of his art of healing in 7, and 5 reasons of the point. 6 Reasons why brokenness of heart is so rare a thing now under the ghospell. 4 sad words to them that are not troubled for sin. 4 Reasons why there is no healing till there be brokenesse. 3 ways to get brokenness of heart. 6 Motives to it. Obs. 2. that the best way exercised souls under breaking can tak, is to go to God by prayer. 3 Reasons of it, etc.

Afternoon I heard Mr Alex. Lev: on Heb. 9. 24. The word

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<sup>1</sup> Patrick Anderson, A.M., admitted to Walston in 1648, deprived by Act of Parliament and Act of Privy Council 1662. He was indulged at Kilbirnie on 3rd September 1672, but refused to accept the Indulgence. He returned to Walston in 1687; and was translated to Dalkeith on 18th November following. He was restored by Act of Parliament 25th April 1690; but died 22nd July thereafter, aged sixty-three. His son, James Anderson, W.S., was Postmaster-General of Scotland, whose daughter Mary married David Pitcairn of Dregghorn, and was grandmother of Principal Robertson the historian.—Scott's *Fasti*.

'appearing' is borrowed from an advocat who appears in 3 for his client. Obs. that the excellencie and glory of Christs exaltation is the christian's advantage, becaus he appears for him and stands in his roome. 4 Considerations for clearing of this point. 5 Consequences of his appearing before God. 4 fruits flowing from his appearing. 3 uses of the point. 3 words of counsell. 1<sup>o</sup> know him, 2<sup>o</sup> Consider him in his offices, and 3<sup>o</sup> love him weell, etc.

After sermons I did sup with Mr Ro<sup>t</sup> and Sir Jo<sup>n</sup> and some uthers, and therafter I cam home with my wiffe, and so I retired myself to peruse the sermons, and so I went to secret and family dutie.

This was a tollerable good day to me.

Rainie and cold before noone, faire but sharp after.

14 *July, Thursday, 6 acloak.*—This morning after I was readie, I went to the feilds and lay a long tyme till breakfast tyme, therafter Kirkurd came to me and stayed a whyle in the forenoon. He cam to tell me that he was willing to contribut to the minister at Glenquhome according to the Presbrie's order, but he wold not contribute for grasse, becaus ther was kirkland near the kirk, that wold satisfie him. I spok to him also that he wold help his sister Barbara, and he promised to give her 100 mks. or 100 lib. upon advertisement when she was in need, and that he should secure her in her soume in case he should die that his heirs shall be bound to pay her.

After he was gone I went to denner with my wiffe, and after denner I drew ane commission by the Presbrie of Bigger to 3 ministers and 3 elders to appreciat the manse, and mend the gleb of Bigger, and the Com<sup>rs</sup> report therof to the Presbrie, and the Presbrie their act of approbation of the said report for adding 2 aikers of land to the gleb, and paying 600 mks. to compleat the manse. I sent the papers therafter up to Mr Alex. to Bigger.

I read the rest of the afternoone upon Durhame on the Revelation, anent the qualifications and previous enquiries to be made before the admission of a minister, which I lyked very weel.

Toward night Mr Jo<sup>n</sup> Greg and Mr Jo<sup>n</sup> Rae and his wife

cam to our hous, and we supped altogether. M<sup>r</sup> Rae and his wife stayed all night and did familie dutie.

This was but a raving day to my spirit.

A faire day but cold.

15, *Fryday, 5-6 acloak*.—This morning after I was readie, being very unweell with violent paynes in my head, after familie dutie also I went to breakfast with M<sup>r</sup> John Rae and his wife and then they went away to Skirling.

About 10 acloak I went also to Skirling to hear sermon. I heard M<sup>r</sup> Jo<sup>n</sup> Rae preach on Cant. 1. 7. In the words 3 things. The compella<sup>ion</sup>, the thing desired, and her fear to go wrong. Obs. 1, that ther are whom Christ specialie feeds. 7 marks of them. Obs. 2, that even the sheep of Christ may have their wounds and great scorplings of afflictioun. 5 things mak affliction great to them. Obs. 3, that there is a quieting rest under Christs wings for all thes wounds of affliction. Obs. 4, that the people of God should bewar of being led asyd by fals teachers in a sad tyme. 11 directions for the Lords people, how they ought to cary in a tyme of darknes and affliction, etc.

After sermon I went into M<sup>r</sup> Jo<sup>n</sup> Greg's hous and did read a whyle on Rosse his Pansebeia and becaus I was very unweell I was forced to leave the company and come home on foot.

This day I did revieu all my life since the last communion at Ed<sup>r</sup>, in order to my preparation for the communion at Quodq<sup>n</sup>, and found indeed that my heart was not so fixed about my ingadged duties as I resolved to have been, and that my religion is turned to stand much in words. God help me to mynd the pouer and life of godliness.

Towards night I wrote ane letter to J<sup>as</sup> Hamilton to get me ane charter of Threipwood subscryved be my lady Hamiltoun. Then I went to dutie.

This was a pretty good day, but I was unweel.

Faire in the morning, and raine afternoone.

16 *July, Saturday, 5-6 acloak*.—This morning after I was readie, I went to hear the preparation sermons at Quodqn. I heard M<sup>r</sup> Ro<sup>t</sup> Lockhart preach on Jerem. 23. 6. In the words



3 things: what Christ is in himself, what the lost sinners, and the great style he takes. OBS. 1, That to the salvāon of a people it is requisite they have a righteousnes. 2<sup>o</sup> That no man heth a righteousnes of his oune. 2 convictions of this, and evidences of such as have not renounced their oune ryghteousnes. OBS. 3, that whosoever taks them to the imputed righteousnes of Christ, shall not be dissappointed. Christ is our righteousnes. 3 wayes, the way how we shall resave Christ our righteousnes; The objection against counting willingnes faith answered. 2 uses of the whole, etc.

Nixt I heard M<sup>r</sup> Jo Hamiltoun<sup>1</sup> on Isai. 1. 19. OBS. in gen<sup>ll</sup> that the way to heaven is not so difficult as flesh and blood woudd mak it. In the words, a dutie and a promise. OBS. That they that wold look for any good at Christs hand in a feast day, they wold put on willingnes. 4 things Christ wold have folk willing in. 3 things shew the danger of unwillingnes. OBS. 2, that willingnes and obedience in the Christian go hand in hand together. OBS. 3, that thes two in the Lords people will bring them a sweet income. 4 sweat feast the godlie have in their obedience. 4 reasons why folk win not at this promise. 3 words of encouragmt, etc.

Afternoone I heard M<sup>r</sup> James Donaldsone on John 8. 28. In the words 2 things: a prediction of a wakened conscience, and that under deepest guilt. The word (lifted up) exponed. OBS. 1, That such is Christs condescendence that he will oune his relation with the fallen race in the face of all his enemyes. 3 considerations for clearing of it. 3 things to be searched out of this matter. OBS. 2, That Christs lowest louts and condescendencyes to sinners becomes the butt of the wickeds malice. This he met with in all his offices. 4 sorts of synes against Christs condescendence. We should mak use of Christ in all his offices, etc.

After sermons I cam home with my wiffe to the Stone, and then went about my preperaoun and my weeklie search, and found the Lord very bountifullie to me, and renewed my

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<sup>1</sup> John Hamilton, A.M., graduated at the University of Glasgow 1639; admitted as minister of Kirkmichael 16th May 1649; deprived by the Act of Privy Council 1662.

personall cov<sup>t</sup> with God, and so went to familie dutie, and closed comfortably, I blisse God.

This was a prettie good day to me.

Fair in the morning, and foul after.

17, *The Lords day*, 5 *a'clock*.—This morning after I was readie and had done family dutie, I went with my wiffe to Quodq<sup>n</sup> communion. I heard Mr Alex. Levingston on Cant. 4. 16. The congregation devyded in 3 sorts. In the text 2, the sute itself and her end. 3 reasons why he calls the church a garden. OBS. That we should study to tak the garden readie for the bridgroomes coming. 4 degrees of grace needfull to allow Christ to come into the garden of the soule. OBS. 2. That its our part in midst of all our communication to speak comendable of Christ, etc.

Therafter I heard Mr Rot. Broun on Cant. 2. 4. In the words 3 things, a priviledge, the partie from whom, and the way of it. OBS. 1, That ther are degrees of fellowship betuixt Christ and belivers. 4 degrees of comunion. 3 reasones of the point. 5 excellent things in this comunion wherby we may try ourselvs. OBS. 2, That ther are some feasting tymes betuixt Christ and his freinds heeraway. 8 feasting tymes recorded. 3 wayes Christ feasteth his freinds. 4 reasons of the point. 3 marks to know if this be a feast to you by preparāun, disposīn and fruits. 6 sutes we should mak to god. 5 motives to come to the feast. 7 qualificēns of this feast, and ane use of the point, etc.

After sermon Mr Rob opened the actioun, and served 2 tables. I did communicat at the 2<sup>d</sup> table, and did renew my cov<sup>t</sup> with God and tak my sacrament on it, ingadging myself in the Lords strenth to walk soberlie and humblie in order to suffering, and to pray daylie for furniture and grace if the Lord shall call me to that lot, and trewlie the Lord alloued me much tendernes and a good measure of his presence all this day, for which I blisse the Lords name.

In the afternoone I heard Mr Alex. Levingston on Math. 6. 19. In the text a counsall and the reasons pressing it. OBS. 1, That as all men care to lay up a treasure, so the Christian should lay up his treasure in heaven. 3 reasons why its called

a treasure, a 4 fold treasure ascribed to God in scripture. 3 treasures ascribed to men, 3 tymes to try your treasure best. 5 marks to know if your treasure be in heaven. 3 considerāns to clear and conviction of treasuring on earth. 3 comforts by choosing Christ our treasure, etc.

After sermons I cam home to the Stone with my wiffe, and went to secret and then to familie dutie.

This was a blisshed day: Lord, grant sutable friut.

Some shouers of rain, and cold.

18 *July, Munday, 5 a'clock.*—This morning after I was readie I went with my wiffe to Quodqn to hear the thanksgiving sermons. I heard Mr Antony Murray on Marc 13 last. Obs. That its the dutie of all the people of God at all tymes to be very diligent and watchfull. 5 things taken in in the watchfull christian. 3 reasones of the point. 4 reasons in ourselvs to move watching. 4 in your enemy and 5 in Christ. 5 sort of professors rebukable for not watching. 4 things to be watched about. 4 motives and 6 helps to watchfulnes, etc.

Therafter Mr Jon Rae preached on Isai. 25. 9. In the text 4 things. The churches acknowledgmt, her stirring up, her ground of glorification, and the improvement of it. Obs. that the beliver waiting upon God, when he finds him, should boast of and glorie in him. 4 things supposed in the doctrine. 4 things imported in it. 3 grounds of the dutie. 2 reasones of the point. 4 impediments of this dutie. 5 motives to the dutie, and 6 words of counsall, etc.

Then I heard Mr Jo. Greg preach on Luc. 2. 29. In the text 3 things, a desire, the warand of it, and the reasons of it that moved him. Obs. 1, That Christ Jesus is Gods salvāoun to his people. Obs. 2, That the Lord allowes so neer cōmunion sometimes that his freinds can say myne eyes see thy salvation. 4 things imported in the words. 4 marks to know this sight of Christ indeed. 3 reasons why the Lord manifests not himself at every ordinance. Obs. 3, That a clear sight of Christ so ravasheth folks hearts as while somtymes it maks them desire to die. 6 things imported in the expression. 4 reasones that muvs a man to desire death. 3 cautions for desire of death, etc.

After sermons Sir Jon. Ch. and I went together apart and did read Waristouns līes from London, July 5, 7, and 9, wherin are great fears of forraigne invasion and intestine trouble, and a plott discovered for cutting off the councell of State, and some jealousies betwixt some prym men in the Parliat and in the army, all which portend sad things to this poore land. Lord, help me to be instant in prayer in behalf thereof.

Toward night I cam home with my wiffe after we had dyned with M<sup>r</sup> Ro<sup>t</sup>, and then I retired myself to duty.

This was a day tending somqt to slacknes.

Fair and warne all day.

19, *Tuysday*, 6 *acloak*.—This morning after I was readie I drew a petition in favor of Thomas Geddes for supplie, and sent it with my wiffe to M<sup>r</sup> Alex<sup>r</sup> to be subscribed by the Presbrie. After breakfast I took my horse and went away to Haystoun, and by the way having so trysted I called on Kirkurd, but he was gone. I cam to Haystoun about 1 *acloak* and found there all the tenants of the Deuchar<sup>1</sup> waiting for me. So my brother counted with them all, and wold not suffer me to doe it. I told him that he had promised no meddling more with the tenants, but he denyed the samyne and professed he wold still meddle, ay till he wer legallie discharged and secured. I thought it not fitt to contend with him in words, there be no law patent.

After compt and reckoning with the tenants and discussing them, I was content to tak my oune part and Pat Murrays and Ja<sup>s</sup> Chrysties. I had resaved in money of all 700 lib., which was 25 lib. Scots to every thousand merks, and so my brother kept Bridgfurd's part extending to 100 lib., and I took the rest with me and gave my broy<sup>r</sup> my note for it, that I had resaved the saym.

After this I dyned with my brother about 4 *acloak* at night.

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<sup>1</sup> Mr. Hay had been acting as factor in uplifting the rents of Deuchar, and from the wording of the *Diary* it appears that he had a substantial interest in receiving them to be applied for interest of money lent, but that his brother insisted on interfering. The reasons for Mr. Hay allowing him to do so are significant, 'there being no law patent.'



He told me that Mr Pat Oliphant had vented many base calumnyes against my lord Waristoun, so about 4 and a half I took my leave of my brother, and went away that night to Humbie to see the child. I was exceeding wearie when I cam ther being late, and so after I had eaten a little, I found a great pane in my head and went to my chamber. I resaved 2 l<sup>res</sup> from the lady Humbie: One dated at Duncaster and another at London July 12, and so I went to dutie.

This was a barren day of meditation but successful.

This was a very warme day.

20, *Wednesday, 7 acloak*.—This morning being in Humbie, after I was readie I looked some of the trunks q<sup>o</sup>f I had the keys, to see that nothing therein was spoiled. I blissed the Lord that I found the child so weell in health in Humby, and that I heard from the mother also that she was much better since she went away, as she writes to me, wh. was a singular trysting mercie. About 10 acloak Alex<sup>r</sup> Borthwick <sup>1</sup> cam and I acquainted him that I had gotten a letter from the lady desyring some money to be sent unto her, but he protested he had no money to doe the little things that wer recommended to him, and that the tennents wer exceedingly poore, and had nothing in their hands at this tyme of the yeir, and so he went.

About noone I dynd with M<sup>rs</sup> Gray and Mr William, and after denner I walked doune to the mylne and saw the mason compleating the bridge ther, and I desyred him to come the morne to the garden dyke, and not leave it againe till he outred it, which he promised to doe. Therafter I walked thro the parks and saw my sons litle naig, and so cam in again to the hous.

About 4 acloak Mr Andrew Borthuick cam to me, and we conferred anent Mr Gedeon Penman's committee, which is to sitt upon Tuysday come eight days. I desyred him to draw a petition to that committee and I should cary it west to Sir Jo<sup>n</sup> Chiesly to amend it and send it in againe to him; so we went in to the study and found out his seasing, and saw great presumptions of his appropriating the church rent to his oune use.

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<sup>1</sup> He appears to have been the land steward at Humbie.

Toward night I retired and thereafter cam to supper, being very unweel I was not able to eat.

This was a tollerable good day to me.

A closse, warme day.

21, *Thursday*, 6 *acloak*.—This morning being in Humbie after I was readie I copyed over the accompt betuixt my broyr<sup>r</sup> and the tennents of Deuchar, and thereafter I went to breakfast, and so took my leave of them at Humbie. I cam be M<sup>r</sup> Ja<sup>s</sup> Calderwood and saw him, who told me that M<sup>r</sup> W<sup>m</sup> was at Dalkeith at the exercise upon his tryells for the kirk of Dalkeith. Thereafter I cam by Keith, and told him the great need the lady Humbie had of money, and to try him, desyred his advice how to get some. He told me he thought Michael had none, and for himself he protested he had not 5 lib. ster<sup>l</sup> in the world, so I left him after he had told me that the freinds wer going about to settle Adam and contract him.

About 1 *acloak* I cam to Ed<sup>r</sup>, and after I had shifted myself in my sisters, I went doune to M<sup>rs</sup> Brand<sup>1</sup> and saw her l<sup>res</sup> from London, and told her I was to give her some money for the lady Humbie. I spok to M<sup>r</sup> Jo<sup>n</sup> Drummond, who told me that Prestons money was readie, and that it should be given to Allantoun for the soume dew to him. He thought also Michael should give money to the ladie. So I cam to Michael being sick, and with some difficultie I got from him upon my receipt 45 lib. Ster<sup>l</sup> for the ladye's use; and so I went out to Redhall and saw Waristoun's children all weel, and came in againe and resaved a letter from the lady Humbie dated London 16 July. Thereafter I wrote a long letter to her acquainting her with all her business, and that I had delivered to M<sup>rs</sup> Brand 100 lib. Ster<sup>l</sup>g for her use, and sent it away by the post. Thereafter I spok to Ja. Crystie that I had his money readie for him, and so I cam home, and supped in my sisters hous, and so to dutie and to bed.

This was a tollerable good day also.

A warme day and some clouds of raine.

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<sup>1</sup> Mrs. Brand's husband advanced the funeral expenses of Lady Humbie's husband, Sir Adam Hepburn. He was probably the laird of Baberton.

22 July, Fryday, 5-6 *acloak*.—This morning being in Ed<sup>r</sup>, after I was readie I went down the way, and delivered to M<sup>rs</sup> Brand 100 lib. Ster<sup>l</sup> for the lady Humbies use, to be answered to her at London, and took M<sup>rs</sup> Brand's receipt therupon. She cast much of it as ill money, and so I have behind 10 mks. of ill money which rested of the 1000 mks. was left with me becaus Michaell gave me 45 lib. Ster<sup>l</sup>, which being added to 55 lib. Ster<sup>l</sup> maks 100 lib., and so rests 10 mks. over the 55 lib. to mak 1000 mks.

Therafter I went to seek Pat Murray to give him his money, but could not find him, and therfor I delivered to his good broyr<sup>r</sup> Ro<sup>t</sup> Bard 195 lib. and took his note, he get me Patricks ticket of receipt of it. Therafter not finding Ja. Crystie at his chamber I told his man that he might call for his money fra Jo<sup>n</sup> Thomas, and so I delivered to Jo<sup>n</sup> Thomas 50 lib. to be given to Ja. Crystie, and he get his note of receipt therof fra me, and keip it for me.

After this I cam to my chamber and ther Andrew Stevisone delivered to me 2 of these popish books had been sent to him as they had been paper, q<sup>o</sup>f I caryed the one to S<sup>r</sup> Jo<sup>n</sup> and promised to send him S<sup>r</sup> Jo<sup>n</sup>'s advyce q<sup>t</sup> to doe with thes bookes. I caused remove the lady Humbies trunk<sup>1</sup> out of her father's hous into my sisters hous for fear of any hazard that might befall it ther.

About 1 *acloak* I took my horse and cam away, and becaus I had severall l<sup>res</sup> to Sir Jo. I cam be Kerswall way. I dyned by the way at Redhall with Cradoun, and saw all my lord Waristoun's children in health. Therafter I went on to Kerswall, and missing Sir Jo<sup>n</sup> I was not able to ryde any farder that night, so I stayed and supped with the lady, being very unweel.

This was a tollerable day to me.

Most pairt raine all day.

23, *Saturnday*, 6-7 *acloak*.—This morning being in Kerswell, after I was readie, I took leave of the lady, and then

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<sup>1</sup> The removal of Lady Humbie's trunk out of her father's house is significant of the apprehensions as to her father's position.

took my horse and went to Quodq<sup>n</sup>, q<sup>r</sup> I saw my sister weel and M<sup>r</sup> Ro<sup>t</sup>.<sup>1</sup> I stayed with them half an houer, they told me they wer going to the west countrie upon tuysday nixt. Therafter I went to Culter to meet with Sir J<sup>on</sup> Cheisleie. After I had given him his l<sup>res</sup> he gave me them to read, q<sup>r</sup> I found that the Government is still unsettled, that ther is fear of ane invasioun, and of ane insurrectioun of discontented persones w<sup>in</sup> the countrie. He advysed Andrew Stevisone to comunicat his bussiness to M<sup>r</sup> Douglas, that he may tak his way to comunicat it or not to the Gen<sup>ll</sup>, and that he have a cair to save him harmless both as to the hazard and to the charges. I was desyred to keep Munday come 8 dayes at Culter for devyding of their cōmoun. About 12 acloak I cam away from Culter, being very unweel I cam home, and slept neer 2 hours. About 4 houers cam Sir Daniel Carmichael and visited me and stayed ane houer, therafter cam Elsp Greg and her good brother and Ja<sup>s</sup> Rae, and stayed a whyle, and after they wer gone I retired myself to my weeklie search. I found that God had been very kind unto me throughout this week, but that I had not requitted the Lord as was my dutie. He hes graciously borne me through in the bussiness I had to doe, and I have recompensed him ill for good. Among uther things I was exceedingly hardened and bound up this day, which should be a thanks giving day, my predominant rebelling ag<sup>t</sup> me, the Lord curb it; so I retired to prayer.

I had a letter from my broy<sup>r</sup> and anoy<sup>r</sup> fra Dēon Law and one fra Ja. Hamilton anent my charter.

This day my spirit was bound up and my heart hardened.

Great clouds of raine and many this day.

24 July, *The Lords day*, acloak.—This morning after I was readie, and had done family duty, I went to Bigger kirk

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<sup>1</sup> Robert Brown, A.M., son of Richard Brown of Knockmerloch, whom he succeeded, 5th December 1654, was admitted minister of Quothquan, 3rd April 1652. He was deprived by Act of Parliament, 11th June, and of Privy Council, 1st October 1662. He died before 6th June 1674, when his son, Andrew, was served his heir. He was married to Janet Hay, the sister of the Diarist.—Scott's *Fasti* and *Abbreviate of Retours*.



and heard Mr Alex<sup>r</sup> Levingston lecture on Levit. 1. The book devyded in 3, containing the rites, the sacrifices, and orders and the duties to be done. In cap. 3 sorts of brunt offerings. The herd, the flock, and the birds. OBS. gen. That ther is no remission of sines by the blood of bulls and goats, but thes are introductory to a more sufficient sacrifice. v. 1. OBS. That when things are done according to the comānd, God taks pleasure therein. v. 3. 5 particular directions concerning this offering, and q<sup>t</sup> is imported in each of thes directions. v. 4. 3 things imported in the mans laying his hand on the head of the offering. 3 OBS. fra the latter part of the cap. etc.

Therafter he preached on Math. 5. 1, being Christs sermon on the mount, two pt<sup>s</sup> in it, the preface and the preaching; 4 doubts answered from the preface; from the multitude. OBS. that Christ misseth no opportunity to preach the ghospell. In the sermon 3 things, a proposition, the subject matter, and the blissednes itself. OBS. That this is the christians happines that he has blissednes proposed to him for his tolooke. This blissednes cannot be hindered, and it is desirable. 3 rules to know if these hes desires of this blessednes.

Afternoone he lectured on 1 John, 2. 1-15. Two duties recommended in the verses, holines, and love to the brethren. v. 1. OBS. That ther are different classes of christians in Christes schoole. 3 reasons why Christ is called the righteous. v. 2. OBS. That its the christians consolān that ther debt is once payed already. v. 3. how a man may keep the comāndments, severall argts pressing holines, till v. 9. OBS. That love to the brethren is a comendable grace, etc.

Therafter he preached on Math. 5. 3. OBS. That to be poore in spirit is a great blissednes. What this poverty of spirit is not in 5, and then q<sup>t</sup> it is 2 reasons of the point, 2 marks of spirituall povertie. 1<sup>o</sup> It is very teaching of our oune condition; 2<sup>o</sup> It maks a soule content of any lot and submissive therunto. 3 means how we may be brought to povertie of spirit: by studying our natural condition, by comparing our present with our former cond<sup>n</sup> and by comparing ourselves with thes more strong in grace, etc.

After sermons I came hom and went about dutie, but was

troubled with melancolie, yet I found it a good though a very heavie sad day to my spirit.

Sumq<sup>t</sup> cold and a blustering wind.

25, *Munday, 7 a'clock*.—This morning after I was readie, I went about clearing of my oune particular accompts of the family, and found myself to be still too great a spender, but it is very hard to reclame any man from a custome or rate of living. I found that my brother had only delivered unto me 140 lib. of my last anual rent, so that he rests to me 10 lib therof. After this I walked about the feilds till 12 a'clock, and then I cam in and dyned with my wife.

In the afternoone I went up to Bigger, being sent for to the Sessioun about Marion Broun, wher M<sup>rs</sup> Ro<sup>t</sup> Broun and Pat Andersone assisted ws according to the Presbries appointment. After we wer met the partie was called, but wold not submitt to our determinatioun, we dealt with her but to no purpose, for she told ws she wold not give 2 prines<sup>1</sup> for our kindnes, and threatened that she should not fail to doe that which should prove destructive to our discipline, and so went away in a rage. We resolved to mark her cariage and refer her to the Presbrie. Afterward M<sup>r</sup> Ro<sup>t</sup> Broun told me he was to go to the west countrey, and tak his wiffe with him to-morrow, and so I desired him to bring me a whinger. After this I cam home and did read a litle upon Spencer his new and old things, and after sometye in reading I retired myself and wrote a letter to Andrew Stevisone anent the papist books: and so to dutie.

This was a tollerable day but barren.

Some clouds and raine this day.

26 *July, Twysday, 7 a'clock*.—This morning after I was readie, I sent up to M<sup>r</sup> Alex<sup>r</sup>, and so we trysted at Toftcomb to go to Lintoun about M<sup>r</sup> Ro<sup>t</sup> Broun's transportatioun. I caryed my sone to Bigger with me, having been sick all yesterday.

We mett about 9 a'clock and went to Dolphinton and saw him and his 2 stepdaughters and their husbands and invited them to come and see ws, but they wold not promise absolutely. We cam to Lintoun betwixt 11 and 12 a'clock and went to the

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<sup>1</sup> Preens, pins.

Committee. We made M<sup>r</sup> Jo<sup>n</sup> Wauch, Moderator, and M<sup>r</sup> Ro<sup>t</sup> Alisone, Clerk. We resaved papers and reasons from all parties both pro and contra his transportatioun, and then called himself, who desyred a sight of all papers, which we granted till afternoone, and so we adjourned till afternoone and dynd together.

At 3 acloak we mett againe and had some debate anent ane reason of the Presbrie of Pebles relating to the differences betuixt M<sup>r</sup> Ro<sup>t</sup> Broun and Bigger, which we caused them expound to our satisfactioun. Therafter we called M<sup>r</sup> Ro<sup>t</sup> Broun, who gave in reasons against his transportatioun, which the Presbrie of Pebles answered. We considered the wholl papers and called in all parties, and by a vote of the Committee determined him to stay and not transport, ther being only 2 votes for transporting him, against which the Presbrie of Pebles protested and appealed to the Synod, so we dissolved and I cam home and found my wife very sick.

This was a raving day.

Foule in the morning and fair y<sup>r</sup>after.

27, *Wednesday, 7 acloak*.—This morning after I was readie, I sent my man over to Hartrie with Bacon's naturall historie, which I had borrowed from him. After breakfast I went to Bigger and heard M<sup>r</sup> Alex<sup>r</sup> preach on Jude 9. OBS. That Satan loves idolatrie so weel that he studies to set it up in any place q<sup>r</sup> a people will obey him. 3 Counsalls q<sup>r</sup>by we are taught how to cary in such a case. OBS. 2, that sin is a darring opposing and contradicting of God; the Christian fears God for his pouer and for his greatness. OBS. 3, that holiness doeth so ingadg believers hearts, as they darre not adventure to bring railing accusatiouns in not defending a good cause against Satan, 3 reasons of the point. Use to conform our practice to the precepts and examples of the word, etc.

After sermon I went into the Sessioun, wher we fynde a marriage that was too numerous betuixt Jo<sup>n</sup> Haltoun and Kat. Tarbitt, but we wrote not any of it in our book. We ordered some parties to be cited against the next day. Therafter I cam home, Ja. Crightoun cam to me to advyce anent the Miller of Walstoune Milne his wife. I advysed him to

wait on, and if her husband dyed she would fall a 3<sup>d</sup> of the moveables. He told me y<sup>t</sup> the laird medled too much and was her unfreind.

At even I did read a litle upon my litle style book, and perused a seising of the touer which Ja. Creghtoun had given unto me to review, and then I retired myself to dutie.

This was a tollerable good day to me.

Warne clouds of rane all day.

28 *July, Thursday, 7 acloak.*—This morning after I was readie I did read upon Durhame concerning the way of covenanting with God and of a sinners obteneing justification befor him q<sup>r</sup>in I observed a notable difference betuixt the Cov<sup>t</sup> of grace and the Cov<sup>t</sup> of works. The first is compared to a marriage Cov<sup>t</sup> or adoption of a child, which doeth inferre an ingadgment to perform duties, but doth not presuppose the actuall performance of them. But the uther viz<sup>t</sup>. the Cov<sup>t</sup> of Works is compared to that bargaine that is betuixt mr and servants, who must performe their work befor they can plead for their hyre, etc.

I continued w<sup>th</sup>in dores till dennertyme, and then I dynd with my wiffe, and in the afternoone I walked about the feilds, and did read over the wholl historie of Sir Thomas More his life and death, who lived in the tyme of K. Henry 8 of England, and was Lord Chancellor of England. He was a most bigot papist but ane excellent Justiciarie in his tyme, and wrote much in defence of the popish religion, and was beheaded in anno 1537 becaus he denyed to subscryve the oath of the Kings Supremacie as being head of the Church of England.

Toward night M<sup>r</sup> Jo<sup>n</sup> Greg cam in to me, and told me that he had been at Symontoun, and that his sister was unweell, and so I moved him to stay and sup with me, and lent him ane book of dyalling<sup>1</sup> home with him. After supper and exercise, I did read a litle upon Spencers new and old things, and thereafter retired and went to my bed.

This day was tollerably free of temptations.

Raine most p<sup>t</sup> of this day.

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<sup>1</sup> The making of sun-dials was at this time a favourite art in Scotland. Many beautiful examples of the period are still in existence.



29, *Fryday, 7 hour*.—This morning after I was readie W<sup>m</sup> Crightoun cam down to me with some papers to be advysed anent ane comprysing led be Jo<sup>n</sup> Broun in Edmonstoun in name of himself and 5 uther heritors of a borrowland and houses in Biggar pertaining in liferent to old John Rollo and in fee to umq<sup>ll</sup> James Rollo, his sone, partie debtor. Ja<sup>s</sup> his infestment is not reg<sup>rat</sup>; I advysed him to passe his charter by the superior, and caus Jo<sup>n</sup> Broun infest himself therupon and produce Jo<sup>n</sup> Rollo his obleism<sup>t</sup> to infest his sone in caise he quarrell the apprysing.

After we had done I gave him St. Andrews storie to cary to the Leadhill to M<sup>r</sup> Jo. M<sup>c</sup>Kersie, which I lent to him for 20 dayes, and so I took my denner with my wiffe.

Afternoone, Birthwood cam to me to be advysed anent ane decreet arbitral pronounced by James Bailie and him in the difference betuixt old Enoch and his sone, wherin old Enoch should infest his son in all his lands, and young Enoch gives band to accept therof with the burden of 8000 mks., and in case of no heires maill, that it return to old Enoch againe, and the children of the second marriage. I advysed Birthwood to hold be the decreet, though it was confused it wold help to agree them.

This wholl day I spent at home reading on Durham his 2 excellent degressions, the one upon repentance and the comfortable distinctions therof, and the uther of preaching and application y<sup>o</sup>f. At night I retired to dutie.

This was a tollerable day and much free<sup>r</sup> of temptations.

Very rainie till noone, thereafter faire.

30, *Saturday, 7 acloak*.—This morning after I was readie, I took my breakfast and thereafter I went to Skirling and saw my horse, and found that all the yairds wer abused by the people of the toune and parish. I spok with M<sup>r</sup> Jo<sup>n</sup> Greg and with Jo<sup>n</sup> Young, and was advysed to maw the hey the next week.

Thereafter I cam back againe, and resaved a letter from the lady Humbie, dated London, July 20, showing me that she was to go to the Bath the morne thereafter, and that she had only gotten 2 from me since her going. Thereafter I went to

denner with my wife and children, and after denner I went to the feilds, and did read most p<sup>t</sup> of all the afternoone upon Durhame on the Revela<sup>on</sup>, cap. 4, how by the 4 beasts is meant the diversitie of gifts and qualifications of ministers of the Gospel, etc.

About 5 at night I met Polmudie going home frae Biggar, and had gotten too much drink, Lord, pardon him; therafter W<sup>m</sup> Creghtoun cam to me, and I payed him for the grate masking fat<sup>1</sup> 4 merks, and I paid for making 9 bolls of malt in Aprill last, and gave him 3 lib. for it, and so compleated all bygane accompts with him.

Toward night I retired myself to my weeklie search, and found that I had been much melancholie and very indisposed all this week, yet the Lord had dealt very tenderlie with me, and kepted me free of many outward temptations. I blisse his name for the same. I find my health somq<sup>t</sup> impaired: Lord, sanctify it to my soul's good. I am convinced of much laziness this week: the Lord help it for the tyme to come.

This day was prettie free of temptat<sup>ons</sup>, and the Lord was kind to me in closing the week.

A very seasonable and pleasant day.

31, *The Lords day, 6-7 a'clock.*—This morning after I was readie and had done family dutie, I went to Bigger kirk, and heard M<sup>r</sup> Alex. Liv. lecture on Levit. 2. The cap. contains the kinds and way of using the meat offering. 3 sorts of sacrifices since the beginning. Two reasons why this sacrifice is called a meat offering. 2 things imported in its being brought unto the preist. v. 4. obs. that our service unto God must be the quintessence of all our endeavours els it will not be accepted. 2<sup>o</sup> That the Lord taks notice of the smallest circumstances of our worship. 3 rules of this sacrifice. It must be of fyne flouer, no honey, and no leaven in it, and it must be seasoned with salt. v. 14. That it is from the Lord that the earth brings forth increase, etc.

Therafter he preached on Math. 5. 3. 2 reasons why the Lord begins at this step. Povertie of spirit, obs. that a man

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<sup>1</sup> Brewing vat.

poor in spirit may be rich in the grace of God, and hav interest in the kingdome of heaven. 5 considerāons holding furth the excellence of this kingdome. Its Christs purchase, Its given freele, its seasonable to the wearie. It has good company and its eternal. 4 things qrin their misery appears who misse this kingdome. A word for thes that mak it their joy to secure their interest in it, etc. Afternoone he lectured on 1 John 2. 15, etc. It contains some christian duties that promote holiness, 1<sup>o</sup> love not the world. 4 argts pressing the dutie. 1<sup>o</sup> God and the world are contrary; 2<sup>o</sup> the fruits of the worlds love is lust and pryd; 3<sup>o</sup> the world will be brunt shortly; 4<sup>o</sup> lovers of God abide for ever. v. 19. OBS. That many may seeme to be of the church which are but native hypocrits and in a delusion. v. 21. That even thes y<sup>t</sup> have knowledg of the truth have need to be written to, etc. Ther-after he preached on Math. 5. 3-4. Two words of farther advice to such as hav interest in this kingdome. 3 questions proposed to them y<sup>t</sup> care not for this kingdome. v. 4. OBS. that in Christs opinion it is a blessed thing to mourn rightly. What this spirituall mourning is in 2: it hath spirituall rise, and it prevents carnall mourning. 4 properties of it, ane use of exhortaun to labour for it as we wold desire to be comforted, etc.

After sermons I cam home, and then retired myself to secret dutie, and therafter went to familie exercise.

I found this a tollerable good day, I blisse God.

A blasting foule day of east winde and raine.

1 *August, Munday, 7-8 acloak.*—This morning being very foule I lay long. After I was readie I thought to have gone to a tryst at Culter for devyding their comon but it was so tempestuous my wyfe wold not suffer me to goe. So I spent the most part of the fornoone in reading upon Broun his enquiries in comon errors. Concerning the pigmees how ther is not such a people in the world, and that it was a mere allusion of Homer, who was the first that spok of them, etc.

About noone I dynd alone with my wyfe, and afternoone did read upon Durham on the Revel. cap. 5, how by a sea of glasse, cap. 4 v. 6, is not meant the britleness of that vessell but the

neatness and clenlynes therof. It was a great vessell for containing of water. From the book in his hand that sat on the throne obs. that the Lord hath a special overruling providence over all things that concerne his church. There is nothing which he hath not written down beforhand in his book. From Christ being only worthy to open it, obs. that the Mediator is of great worth beyond all creatures and miserable wold we be wtout him. From v. 6 and 7 of cap. 5 is clearly held furth the Trinity of the Persones in the Godhead, as also the 3 distinct offices of Christ. From the word 'Amen,' obs. That it is but a mint at the best that the saints mak that the lambs praise. Their praise is but ane assent or amen unto all that might be said of him, etc.

Toward night I retired myself to dutie and found my spirit had been very lasie through the day, and indisposed to any undertaking.

This day was prettie free of outward temptations.

A most tempestuous night and day of east wind and raine.

2, *Twysday*, 7 *acloak*.—This morning after I was ready I read a litle on Durhame and then took breakfast and went to set David Mair his meadow, and so I went to Bigger Kirk and heard Mr Alex<sup>r</sup> Levingston preach on Jude 9. Obs. That holy persons in defending the best cause against the worst persons must beware of railing accusations. How we are bound to follow the example of the meekest persons in Scripture. 4 objections against this doctrine answered, 4 words of counsell how to cary in this case qn we meet with provocāns. 1<sup>o</sup> Look to the cause. 2<sup>o</sup> Look to the person with whom we have to doe. 3<sup>o</sup> Mark the prin<sup>ll</sup> upon which you resist. 4<sup>o</sup> Observe the end, etc.

After sermone I went into the Sessioun, and ther we rebuked some for drunknes and some for scandalous cariage, and so we parted.

After the Sessioun Dolphintoun and Mr Ja. Donaldsone<sup>1</sup> called Mr Alex<sup>r</sup> and me to advyse them q<sup>t</sup> to doe w<sup>t</sup> Newholme

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<sup>1</sup> James Donaldson, inducted as minister of Dolphinton on 1st April 1650, ejected for nonconformity in 1663, reinstated after the Revolution in 1688.



family, becaus the communion ther is approaching. We thought fit after ane houres debate, that M<sup>r</sup> Alex<sup>r</sup> Lev. and M<sup>r</sup> Jo. Greg write to y<sup>m</sup> to meet w<sup>t</sup> them and conferre w<sup>t</sup> them the nixt week, and charge y<sup>m</sup> w<sup>t</sup> their faults and report.

Afterward I cam home, and caused M<sup>r</sup> Jo<sup>n</sup> Rae dyne w<sup>t</sup> my wyffe and me. After denner I resaved a letter from Waristoun from London, making me accompt of all bussines, and another from S<sup>r</sup> Jo<sup>n</sup> Cheislie desiring me to meet and acquaint some of our ministers to meet at Liberton on Fryday w<sup>t</sup> some of theirs, to conferr and pray in order to thes sad revolutions, which I did ans<sup>r</sup>.

This was a tollerable good day.

A tollerable calm day.

3 August, Wednesday, 7 acloak.—This morning befor I rose I resaved a letter from Culterallers<sup>1</sup> desireing me to meet w<sup>t</sup> S<sup>r</sup> Jo<sup>n</sup> Cheisly at ten hors in Culter for devyding of the whyte co<sup>m</sup>on in regard it was submitted to ws and all pairties wer to be there, which I promised to keep.

After I was up and ready I took my breakfast and went on foote to Culter, and so I went streight to the church and heard M<sup>r</sup> Jo<sup>n</sup> Menzies Minister at Jo<sup>ns</sup> toun preach there upon 2 Corinth 6. 1. OBS. That the most part of men and women are useles hearers of the Word: the grace of God here is meant the Ghospel. 5 reasons why folk resave the grace of God in vaine. And so he went on to the use, and named some advantages by way of motives and some disadvantages in not resaving the Gospell and applyed to by tryell, etc. I did not write for I expected no sermon, and had not my book.

About 2 acloak S<sup>r</sup> Jo<sup>n</sup> cam, and so Lamingtoun and we all met together at Culterallers Hous and debated what was to be done. And after it was fair, we took or horses and rode round about the whyte co<sup>m</sup>on, and marked the contraverted bounds q<sup>r</sup> it joins w<sup>t</sup> the severall, and referred it to proba<sup>n</sup>, and so after six at night we parted, and I cam home.

This day I resaved from S<sup>r</sup> Jo<sup>n</sup> 5 letters from Waristoun

<sup>1</sup> Alexander Menzies of Culterallers. He was infest under a Precept of Clare Constat, dated 16th November 1647, in the lands of Culterallers, etc., of which he was the third laird. The family is a younger branch of Menzies of that ilk. The estate of Culterallers was sold in 1771.

containing all news. The last of them was dated July 26. Becaus Waristoun desired Sr Jo. to comunicat all his lres to me, I brought them home w<sup>t</sup> me at night and read y<sup>m</sup>.

This was but a raving day to me.

Wind in the morning and raine afternoone.

4, *Thursday, 6 a'clock.*—This morning after I was ready I took my horse and went to Culter according to my appoint<sup>mt</sup> yesternight. I found Sr J<sup>o</sup> in bed and conferred w<sup>t</sup> him anent the newes from London, and found all things in very great disorder both at home and abroad. Therafter he shew me a list of persons for all places through the land, qrin I found Sr Jo<sup>n</sup> a judge, and I found not my oune name at all, which will be my mercy I hope. It is supposed to be done be W<sup>m</sup> Drurey, and was sent to London w<sup>t</sup> Robert Andrew.

About 10 acloak we went to or tryst and appointed 3 men to measure the whyte co<sup>m</sup>on, viz., Jo<sup>n</sup> Calender, James Crichtoun, and W<sup>m</sup> Wilsone. We nominated also 4 men to compensate quantity w<sup>t</sup> quality, viz., David Somervell, James Paterson in Bigger Sheills, Jo<sup>n</sup> Kello in Kilbocho and Jo. Porteous in Nisbett, and after one acloak we parted, and resolved to meet againe upon advertisement and divyde it.

I came streight to Skirling to the visitatioun of the presbrie ther. They had done w<sup>t</sup> the exercise befor I cam, and wer at discipline. We appointed to su<sup>m</sup>one the Lady Queensberry to or presbitery this day moneth. We appointed a young man to have his co<sup>m</sup>on head this day 15 dayes at Bigger, and closed Ja. Robisons processe.

Thereafter I went in w<sup>t</sup> the brethren and Mr Ro<sup>t</sup> Eliot correspondent from Pebles, and dyned w<sup>t</sup> Mr J<sup>o</sup> Greg, and at night came home on foot to our oune house.

This was a tollerable good day.

A fair, windie, dry day.

5 *August, Fryday, 7 acloak.*—This morning after I was readie I went to Bigger and waited a litle for Mr Alex<sup>r</sup>, and so he and I went together to Libertoun to the corresponding meeting for prayer betwixt the two presbyteries. By the way he told me that he had a sound bout w<sup>t</sup> Mr Hary Scot and

that M<sup>r</sup> Hary was very displeased w<sup>t</sup> me. He told me also that he heard M<sup>r</sup> Hary was worth 100000 lib. Scots, which Comiss<sup>r</sup> Fleming<sup>1</sup> asserts.

We cam to Libertoun, and met ther w<sup>t</sup> S<sup>r</sup> John and M<sup>r</sup> Rot. Lockhart and M<sup>r</sup> W<sup>m</sup> Broun and some of our ounie ministers. We prayed one whyle and conferred another whyle, the chieff head was concerning the litle sense was upon the Lords people of his threatening to w<sup>t</sup>draw himself from the land, and the danger of increase of error, especially seing a petition is sent to the Parliat of England for tollerān, subscryved by above 200 hands of Scotsmen, the chieff being Garthland and M<sup>r</sup> Rot. Gordon, etc.

Betwixt 4 and 5 at night we dissolved, having appointed our nixt meeting to be in this same place this day 20 dayes, August 26. I cam home w<sup>t</sup> M<sup>r</sup> Jon. Greg, and by the way visited my sisters children at Quodqn, who wer weel. Therafter I visited Els Greg at Symontoun, who had parted with child, and so cam home. M<sup>r</sup> Jo. Greg supped w<sup>t</sup> me, and so went home. So I went about dutie and so to bed.

This was a tollerable good day.

A foule day, most part rainie all day.

6, *Saturday*, 8 *a'clock*.—This morning I lay long, having been someq<sup>t</sup> unweel. After I was ready and had breakfasted Gilb Broun cam to me having been in Haystoun all nyt, and told me my brother was new come fra Edinburgh, and the newes there wer that there was ane insurrection in Wales, and Massie was ther and major gen. Broun was up also, all which I did not much believe. He told me also that the Inglish had built a horseguard in Edin<sup>r</sup> street, and had discharged the whole cuntry to keep good horses above 5 lib. sterl., which was also this day proclaimed at Bigger.

Therafter James Dickson cam in to me, and talked a whyle w<sup>t</sup> me, and took my advice in some things. Then cam in Richard Jamesone to speak w<sup>t</sup> me also. After they wer all gone I went to denner.

In the afternoone I did read 3 or 4 stories of Gods judge-

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<sup>1</sup> Sir William Fleming of Ferme.

ment in revenging the execrable sin of murther, written by J. Reynolds 1640, which book I borrowed from the Laird of Hartrie,<sup>1</sup> that I may read it over. Therafter I went to the fields and walked a good whyle; and then went about my weeklie search, and found that though I had stirred much abroad this week, yet had I been very litle usefull, either to God's honour, or my oune soules advantage. Only I have reason to blisse the Lord for bearing me through in the things I have been employed in, and I resolve in his strenth to be more diligent.

This day was prettie free of outward temptations.

A very windie, goulin day.

7 August, *The Lords day*, 7 a'clock.—This morning after I was readie and had done family dutie, I went to Bigger kirk and heard Mr Jo<sup>n</sup> Hume lecture on Cant. 3. 1-6, concerning the spouses exercise under desertion. v. 1. 3 things, her exercise, his designān and her unsuccessfulness. OBS. 1, That it's ordinary for belivers to meet w<sup>t</sup> the hidings of God heeraway. 2<sup>o</sup> That it's a christian's dutie to put on a disposition suitable to the Lords dealings. 3<sup>o</sup> That its natural to the best folk to be at the easyest way to recover their condition. 4<sup>o</sup> That qn Christ is desired he leavs somthing of himself behind to seek after yt which is gone. 5<sup>o</sup> that qn the soule has mist Christ it may be long er it find him againe. v. 2. That Christians qn they miss Christ in one ordinance they should seek him in another. v. 4. That a mean may be blest to a soule, though not imediatlie, etc.

Therafter he preached on Galat. 4. 15. 4 considerāns for clearing the words. OBS. That belivers so long as they walk in God they have a very blisshed tyme of it. 3 things prove blisshednes to be on religions side of it. 13 things qrin the godly man's blisshednes doth consist. 4 questions to be ansered befor we can resolve qt blisshednes is, qt is Gods love, qt is his mercy, qt is his pouer, and qt is eternitie. 3 uses of the point be way of applicaoun, etc.

Afternoone Mr Alex. Levingstone lectured on 1. John 3. 1-11. Qrin are three things: the Christians dignity, the way of

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<sup>1</sup> James Dickson, his landlord.



attaining to a sight of it, and the marks of such as have attained to it. 4 answers to the doubt if thou be the man for whom Christ hes done thes things. 4 inseparable marks of trew sonship. v. 1. OBS. That all the attainable enjoyments of Christians in a world are but growing. OBS. 2, That ther is a great difference betuixt what Christians enjoy now, and qt they shall enjoy heerafter. The way of faith and hope followes, etc.

Therafter he preached on Math. 5. 4. What this blessed mourning is that goes befor spirituall comfort in 3. 5 directions that we may be kept in a lively mourning frame. OBS. That holy sorrow shall not want sweet consolation er all be done. 3 reasones of the point. 4 sorts of persones wairned from this doctrine: The atheist, the carnall ghospeller, the hypocrite, and the faint believer. 3 marks of trew sorrow, etc.

After sermons I cam home and went about secret and family duty.

And found this a right comfortable day, I blisse God.

A warme day w<sup>t</sup> some showers.

8, *Munday*, 5-6 *acloak*.—This morning befor I rose I fell upon serious meditations of my former life, and reflected upon the most grosse sines thereof that I could remember, and begged earnest pardon therof through Christ. After I was readie I went about family duty, and so prepared myself to go to Humbie to visite the child ther, according to my ingadgment to her mother q<sup>n</sup> she went away; so my wyffe and I took horse<sup>1</sup> together about 10 hors and called at Skirling.

About 4 *acloak* at night we cam to Clerkingtoun, q<sup>r</sup> we lighted but could get no meat for money. Ther they told us of a well that was very healthfull lately discovered ther, and that Harden and his lady, and Prestongrange and his lady, and M<sup>r</sup> Ja. Kirkton had been drinking of it thes 5 or 6 dayes. I sent immediatly for some of the water and drank a chopin of it, but I found no operation save only that it made me mak much urine.

About 5 *acloak* we lap on again, and cam be Bletoun, Hesperstoun, Snipe and Meddletoun, and did sing psalmes be the

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<sup>1</sup> She would likely be riding on a pillion behind his man. See *infra*.

way, my man being ryding befor my wiffe, and so it was past 7 at night befor we cam to Humbie. I found them all weel, blissed be God. M<sup>rs</sup> Gray told me she had been at the communion at Bothans which was a good day yesterday, and that M<sup>r</sup> Laurence Chart<sup>ers</sup> had M<sup>r</sup> Jo<sup>n</sup> Hardie helping him. She told me she heard nothing from the Lady Humbie since she went to the Bath from London. Therafter we went to supper, and so to our chamber, being very werie and my wyfe not very weel, and so we went to bed.

This was a tollerable good day to me.

A very warme fair day.

9 August, *Twysday*, 7 *acloak*.—This morning being in Humbie after I was readie I conferred a litle w<sup>t</sup> M<sup>r</sup> W<sup>m</sup> Thomson, who told me that word was in Ed<sup>r</sup> of a ryseing in Wales for the king, and the genll. had a letter for it. After we had taken our breakfast M<sup>rs</sup> Gray and I went doune to the church, and wer exceedingly wet by the way. I heard M<sup>r</sup> Ja. Calderwood preach on Matthew 26. 41. In the words 2 things, an evil and ane means to prevent it. OBS. that the Lord's people are not exemted from temptations. 2 reasons and 2 uses of it. OBS. 2, That ther is great danger of entering into temptatioun. Q<sup>t</sup> it is to enter into temptaun. 2 reasons of the point, one use. OBS. 3, That we cannot keep ourselves from temptation. 2 reasons of it. 2 means of preventing it, watching and prayer. 5 things incumbent to us to doe y<sup>t</sup> we may watch against temptā<sup>ns</sup>. 4 principall seasons of temptāns to be watched against. 2 means of watchfulnes and 2 motives, etc.

After sermon I spok a litle w<sup>t</sup> M<sup>r</sup> Ja. and M<sup>r</sup> W<sup>m</sup> Calderwood, who hes his comōn head and theses on Thursday at Dalkeith, and then came home to Humby and went to denner.

After denner I wrote a letter to the Lady Humbie at the Bath, and another to my lord Waristoun, desiring him to prevent the sending down of the former Co<sup>m</sup>issioners, and sent them both in to Ed<sup>r</sup> to be sent away by the post at night.

Therafter I went in to the Lairds studie and did tak out S<sup>r</sup> Jon. Haywards historie of King Edward 6, and did read on it all the afternoone till night that I retired to dutie.

This was a tollerable good day.

Warme w<sup>t</sup> some heavie shouers of rayne.

10, *Wednesday, 8 a'clock*.—This morning being in Humbie, after I was readie I did read upon S<sup>r</sup> Jo. Haywards historie of King Edward 6, qrin most particularly Pinkiefeild is described, and the losse that befell Scotland ther; The Inglish army being led by the Lord Protector, the duke of Somerset, and my lord Warwick, and the Scots army by the Governor of Scotland my D. Hamiltoun, Angus and Huntley. Also concerning the several insurrections in several places in Ingland becaus of the reformation of religion, especially that great insurrection at Norwich, also concerning betwixt the kings of England and France, also concerning the beheading of the Protectors brother by the Protector and his wifs means, and then how the Protector was 1<sup>o</sup> degraded, then fyned, then beheaded at last, and how the Earle of Warwick did guid all, being made Duk of Northumberland, and of king Edward's death, being aged 17, anno 1553.

I dyned w<sup>t</sup> M<sup>rs</sup> Gray and my wiffe, and after denner M<sup>r</sup> Ja. Calderwood cam up and saw me and we walked together a long tyme. He told me that M<sup>r</sup> Jo. Hay my L. Tweddalls chaplane was passing his tryells. Therafter I got a letter from the Lady Humbie, dated at Bath, July 31, qrin she is content to tak Jo<sup>n</sup> Calander to be her stewart and to give him 5 lib. sterl. etc.

After M<sup>r</sup> James was gone I walked through the parks, and saw my sones litle pownie, and then sent down to M<sup>r</sup> James for a new book written be M<sup>r</sup> Baxter called a holy commonwealth. Therafter I retired myself, and then went to supper.

This was a tollerable good day.

A prettie good day till neer night.

11 *August, Thursday, 6-7 hors*.—This morning, being in Humbie, after I was ready, and had taken breakfast w<sup>t</sup> M<sup>rs</sup> Gray and my wiffe, I went to Ormistoun kirk to a fast befor the comunion, and heard M<sup>r</sup> Jo<sup>n</sup> Sinclair lecture on Ps. 24. In the Ps. a 2 fold kingdome of Christ, his universall kingdome, and his speciall kingdome, the church. v. 3. obs. that we should not content ourselvs to be members of his gen<sup>l</sup> kingdome of providence, but should stryve to be visible members of his church. 2<sup>o</sup> That Christ hath but few subjects of his

speciall kingdome. Some marks given of subjects of this speciall kingdome, viz. 3. 2 directions how to mak clean hands and pure hearts, etc.

Therafter he preached on Jer. 7. 22: four wayes how the Lord doth disclame their sacrifices, and one way how he approved them. Ceremoniall ordinances of old test. are either sacramentall or not. The sacramentall 2, circumcision, and the passover. The Jews 3 fold sin in the sacrament of circumcision. 4 things to be done for reaching the right end of thes ordinances. 3 differences betuixt the sacraments of the old and new test. 3 things further considerable in the words. 3 sins of the Jews provoked God that we should bewarr of, etc.

Afternoone he lectured on Ps. 24 from v. 4. Ther is a 2 fold righteousnes inherant of sanctificān and imputed of justificān. Obs. That whoever God gives righteousnes to, its a sure mark of their salvāoun. The word Selah expounded. v. 7. obs. that we should cast open the doors of our hearts that so Christ may come in. v. 8. that its our dutie to be very studious to know Christ, etc.

Therafter he preached on Jer. 7. 22. Fyve great sines wherof the Jewes wer guiltie in going about their performances. The temporall deliverance out of Egypt compared w<sup>t</sup> our spirituall deliverance by Christ. Obs. that great deliverances wold be improven by renewing our cov<sup>t</sup> w<sup>t</sup> the Lord. 7 ends of God's appointing the ceremoniall law. Obs. that obedience is the great thing God requires, etc.

After sermons I went home to Humbie, and so went about secret and then familie worship in the hous.

This was a tollerable good day to me.

A very great raine all day since midnyt.

12, *Fryday*, 7 *a'clock*.—This morning, being in Humbie, after I was readie, being very fould, I kept w<sup>in</sup> doers, and did read all the fornoone upon M<sup>r</sup> Baxter his holy commonwealth, wherein 1<sup>o</sup> I find he states the old cause very weell, and shews how it is all inverted now, and cryes down the present way of pressing oathes and ingadgments by many arg<sup>ts</sup>. 2<sup>o</sup> In his additional preface he ansrs. Sr. Hen. Vanes ansr. to the healling questioun, and shews Jesuitisme and falshood in it. 3<sup>o</sup> I did



read his ans<sup>r</sup> to M<sup>r</sup> Ja. Herington, his book called Oceana, q<sup>rin</sup> he refutes him, and provs him to be ane atheist. And lastlie, I lyked weell the accompt he givs, why he did ingadg at first in the warr for the parliat. and the state of the cause as it was then, etc.

Therafter we went to denner together, and after denner I did go in to the study and did read all the afternoone upon Strada his Belgick history, in french, concerning the invasion of Ingland by the king of Spaine in anno 1588; and I find he maks a very modest accompt of all things, and differs much from the English and Belgick historians both anent the number of persons killed and the mainer of the fighting, etc.

Therafter I went up to M<sup>r</sup> W<sup>m</sup> Thomson's<sup>1</sup> chamber, and did read on some of his books, and looked q<sup>r</sup> Humbie hous was mended, and therafter retired myself to dutie in secret, and then went to the familie exercise.

I found this day prettie free of temptāns.

A terrible raine all day.

13 August, Saturday, 6-7 hors.—This morning, being in Humbie, after I was ready, and had taken breakfast w<sup>t</sup> M<sup>rs</sup> Gray and my wiffe, we went all altogether to the preparation sermon at Ormistoune kirk; but, being come 3 hors befor the tyme, I rencontred w<sup>t</sup> the Lady Cranstoun<sup>2</sup> in the garden, w<sup>t</sup> whom I walked above 2 hrs. She told me that she heard that all Lancashyre was risen in armes against the Parliat., and that they had invited my lord Manchester to be their genll. and S<sup>r</sup> W<sup>m</sup> Waller to be y<sup>r</sup> Lieut. Generall, which I had not heard befor; therafter she told all the progresse of her lords selling Ledstwood to Graidoun, and how hardlie the Lady Waristoun had used her in that bussines.

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<sup>1</sup> William Thomson seems to have been factor at Humbie, and to have resided there occasionally, taking charge of the estate, while Mrs. Gray had oversight of the household.

<sup>2</sup> Lady Cranston was Lady Mary Leslie, third daughter of Alexander, first Earl of Leven, wife of William, third Lord Cranston. He was taken prisoner at the battle of Worcester and committed to the Tower. He was particularly excepted from Cromwell's Act of Grace and Pardon, April 1654, by which his estates were sequestrated, but a portion of the lands, of the yearly value of £200, was settled on his wife and children.

About 1 a'clock we went to sermon and heard Mr Jo<sup>n</sup> Stirling preach upon 1 Pet. last 8. In the text a 2 fold dehortatioun and a reason of it. OBS. That it is a great dutie called for at all christians hands to learne to be sober. What sobriety is, and how 1 Cor. 13 may be applyed to it. 3 kinds of insobrietie to bewarr of, carnall, worldlie, and spirituall. 6 argts to bring ws to worldlie sobriety. Spirituall insobrietie branched out in 5. 4 evils of spirituall insobrietie. OBS. 2, That watchfulness is a necessary Christian dutie. 6 directions about this dutie, etc.

After sermon I went up to Ormistoun, q<sup>r</sup> the lady Keith told me that the lady Humbie was taken prisoner, which I did not believe. Therafter I went home to Humbie, and retired myself, and by prayer renewed my personall covenant w<sup>t</sup> the Lord, promising in his strenth tomorrow to tak my sacrament upon the terms of employing God for sobriety and watchfulness; and therafter I was called to my weeklie search, and found myself very unservicable to my maker, yet I blisse his name for his gracious countenance and favour, and so went to the exercise of the family.

I found much unquietnes in my spirit this day in talking.

Prettie fair all day.

14, *The Lords day*, 4 a'clock.—This morning being in Humbie after I was ready and had gone about family dutie, I went to Ormestoun kirk to the co<sup>m</sup>union and heard Mr Jon. Sinclair preach on Jer. 32. 40. Fyve pri<sup>n</sup>ll things in the text. 1<sup>o</sup> the party covenanting, God and the poor sinner. 2<sup>o</sup> the partie w<sup>t</sup> whom he covts, which is 3 fold, the originall, Christ; the examplary, Abraham, and the partie at large both Jew and Gentile. 3<sup>o</sup> The things covenanted. 4 things on the Lords part. A 4 fold grace needfull in this point. 2<sup>o</sup> faith is required on our part. 4 properties of it. 5 reasons why it excells all other covenants. 5<sup>o</sup> the marks of covenants. 3 marks of covenants. 6<sup>o</sup> how to enter into this covenant. 6 wayes how we may enter in cov<sup>t</sup> w<sup>t</sup> the Lord. 7<sup>o</sup> how folk shall behav themselvs w<sup>t</sup> whom the Lord has made this covenant. How sines of infirmitie are not a breach of the cov<sup>t</sup>. A demonstration how this cov<sup>t</sup> cannot be broken off. 2 things trouble folk when they go off the world, etc.

After sermon I did communicat at the 3<sup>rd</sup> table, served be M<sup>r</sup> Kirkton, and according to the terms I had renewed my covenant w<sup>t</sup> God yesternight, I did tak my sacrament for a seall therof, ingadging myself in the Lords strength to be mor sober thenever I have been, both as to the world and in spirit, as also to be watchfull over all my wayes both in heart, tongue, and hand, by the Lords assistance, and the Lord gave me much melting of heart, blissed be his name for it.

In the afternoone I heard M<sup>r</sup> James Kirkton preach on John 6. 67. OBS. 1, That Jesus Christ the Lord is desirous to have some followers. 2<sup>o</sup> That the Lord loves to establish his people by preparatorie tryells, befor the fyre of temptān come. OBS. 3 That it beseeems ws all to be jealous over ourselvs that we fall not away. 5 grounds qrupon we ought to suspect ourselvs of falling away. 3 notable comendations of fear, its good against apostacie, its very succesfull, and it preserves tendernes, etc.

After sermons I took a drink in the place, and then took my horse and went away to Humbie, and after privat dutie ther, I went about family dutie w<sup>t</sup> Ja. Carram.

This was a very good day to me, blissed be God.

A warme day w<sup>t</sup> some shouers.

15 *August, Munday, 5-6 a'clock.*—This morning being in Humbie, after I was readie James Caram went about family dutie, and then we took breakfast and so took our horse and went away to Ormistoun kirk to the thanksgiving sermons. I heard M<sup>r</sup> Jon. Stirling preach on Revel. 3. 19. In the text 2 the Lords apologie, and his exhortāun. OBS. 1, that rebuks and chastisments to the Lords people are fruits of his love, and not as the severity of a judge. OBS. 2, that if you manage not your rebuks weell, ther will come sorer stroaks of chastisment upon you. OBS. 3, that trew zeal is that the Lord wold wald up by his rods in a lukewarm people. 4 motives to stirre up zeall in ws. 6 directions for right ordering of our zeall. 4 motives to stirr ws up to the lively exercise of repentance, etc.

Therafter I heard M<sup>r</sup> Kirton preach on Jer. 6. 4. OBS. 1<sup>o</sup>, That its ane irreparable losse to losse ane opportunitie. 2 mysteries in opportunity. OBS. 2<sup>o</sup> That the possession of our most noble enjoyments are measured by a short measure.

OBS. 3<sup>o</sup> That ther are signes of Gods w<sup>t</sup>drawing befor they come. 3 meditāns concerning the signes of Gods w<sup>t</sup>drawing from a person or a land. OBS. 4<sup>o</sup> That the forerunners of Gods dispensations are to be seen in shaddowes. 3 shaddowes importing God lik to leave Scotland, etc.

After sermons I went doun, being earnestly dealt w<sup>t</sup>, and dyned w<sup>t</sup> Mr Jo<sup>n</sup> Sinclar: Mr Stirling and Mr Kirton being w<sup>t</sup> ws, wher we first looked to a fyne new manse he hes now built, and a very fyne garden. After we had dyned, we went up to his studie and looked upon the Biblia polyglotta and some uther bookes in his librarie. About 4 a'clock we went away and called by the way at Keith, and stayed there ane hour, therafter we went up to Humbie, Mr Kirton being w<sup>t</sup> us, and retired ourselves a little, and therafter went to familie exercise.

This day was someqt raving to my spirit.

A good seasonable day.

16, *Tuesday*, 7 a'clock.—This morning being in Humbie after I was readie I conferred a long tyme w<sup>t</sup> Mr Ja. Kirtoun, who told me that the well at Clerkintoun was the very same water which is at New Mylns. He told me also that he was very affrayed of Quakers at this tyme, and that he had very sad apprehensions of the issue of thes insurrections in Ingland at this tyme.

After we had breakfasted together my wiffe and I took leave of all friends at Humbie and cam away to Ed<sup>r</sup>, and Mr W<sup>m</sup> Thomsone cam along w<sup>t</sup> ws, who related by the way some stories concerning the disputs the presbitry of Hamiltoun had w<sup>t</sup> the Quakers, and how Mr Francis Aird proved that the Scripture was the word of God. We had great difficultie to passe the waters, so we cam to Edinburgh about 5 a'clock.

I wrote ane letter to the Lady Humbie acquainting her that I heard she was prisoner, and that troubles in Ingland wer growing, and desireing her earnestly to hasten home. Therafter my wiffe and I went up to my sister's hous. I resaved a letter from the Lady Humbie, dated July 27, which had lyen some tyme undelivered to me.

About 7 a'clock I went doun to Mr Stirlings hous to learne news, who could tell me non; but that the troubles in Ingland



wer increasing and a great report of the kings landing in Bewmoris in the yle of Mona. His wife told me she heard that Swintoun had resaved the order of Wallingford hous, which I could hardlie believe.

Therafter I cam up the way home agane to my good-brothers hous, and found my wiffe ther. Therafter we went to supper w<sup>t</sup> my brother and sister and heard that M<sup>r</sup> Levingsons communion was to be at Ancrum the nixt Lords day, but I regretted yt that I could not win to it.

This was a confused day to me.

Much raine fell this day.

17 August, Wednesday, 5 a'clock.—This morning being in Ed<sup>r</sup> after I was readie I went abroad to the street and met M<sup>r</sup> Ja. Crystie, who told me he had resaved 50 lib. of the Deuchar rent which I left to him, and had given ane note of receipt thereof from me to Jo<sup>n</sup> Thomas. Therafter I mett w<sup>t</sup> Patrick Murray, who was weell pleased that I had given him 185 libs. and had given it to his good broy<sup>r</sup> Ro<sup>t</sup> Beard, so he cam to ws and I gave him his oune note and I got from him Pat Murrays note. Therafter Pat told me that Soundhope had cutted some wood that the half belonged to ws in Kershope. I promised to write to him.

Afterwards I met w<sup>t</sup> M<sup>r</sup> W<sup>m</sup> Cheislie, and did read Waristouns lres to S<sup>r</sup> Jo<sup>n</sup>, wherin I found that ther wer many counties risen in England, but that all thes wer prevented except on partie in Chester under S<sup>r</sup> George Booth, who wer about 4000 men, against whom Lambert was gone w<sup>t</sup> 2 regiments of foot, 3 of horse and 2 of dragoondes; also that the peace betwixt England and Holland was concluded anent the Sound and ratified in Parliät, also that the Act of Union was concluded betwixt England and Scotland, etc.

I dyned at Andrew Steinsones hous, and after denner I payed 25 lib. to Jo<sup>n</sup> Mowbray in compleat payment of all accompts resting unto him. Then I payed 19 lib. 2 sh. to James Lawsons, and sat w<sup>t</sup> him ane hour. Therafter I bought the Confession of faith and Catechisme in 4<sup>to</sup> and resolve to study it for the good of my family and nighbours. Towards night I cam home to my lodging, having visited Barbara

Geddes. I heard that ther was no life expected for Michael Melvin.

This was but an unsatisfying day to my spirit.

A very rainie day.

18, *Thursday, 6 a cloak*.—This morning being in Ed<sup>r</sup>, after I was readie, I resolved to go home, having payed all the debt I was owing in Edinburgh, and becaus I had not seen Waristouns children I went out w<sup>t</sup> my wiffe to Redhall, wher I saw all freinds weell. I resaved a letter and a messg<sup>r</sup> from Humby shewing me that the child is weel. Wherupon I wrote ane letter to the Lady Humbie at Bath, desireing her to hasten home becaus of the troubles that are in England.

I dynd with the children and Gradoun<sup>1</sup> and his ladie at Redhall, and after denner M<sup>r</sup> W<sup>m</sup> Cheisly cam from Dalkeith and brought ane passe for S<sup>r</sup> Jo<sup>n</sup> and another to me, for which I payed a doller. The Gener<sup>l</sup> wold allow non to have pistolls save only S<sup>r</sup> John. He allowed me to cary a sword. M<sup>r</sup> W<sup>m</sup> told me that he heard S<sup>r</sup> Geo. Booths partie had left Chester and was gone in to Wales, and Lambert w<sup>t</sup> his party was after him.

Therafter my wiffe and I went to horse homeward, and got a most vehement raine be the way. About 7 a'clock at night we cam to Dolphintoun, and ther the Laird wold needs have ws to stay all night, becaus it was so very foull. He told me that they had their Communion this last sabbath, and that non had helped save only M<sup>r</sup> Alex<sup>r</sup> Levingstoun. That the major<sup>2</sup> and his wiffe wer reconciled and had given in ane paper of acknowledgement to the sessioun. I told him all the news that I knew from England and Bayon, how the Cardinall and Don Lewis Haro stood 15 dayes, which of them should come to uther, and at last met midgate. Thereafter we went to supper and so to family dutie, and so parted and went to bed.

This was a tollerable good day to me.

A most vehement raine.

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<sup>1</sup> George Home of Graden, now Milne Graden. His wife was Helen Johnston, sister of Lord Warriston and aunt of Lady Humbie.

<sup>2</sup> Major Lermont.

19 *August, Fryday, 7 a'clock.*—This morning being in Dolphingtoun, after I was readie I went to breakfast. Ther-after my wiffe and I took horse and cam away home. After I was come home, I went immediatlíe to the litle medow at Skirling, and saw our people raikeing it, and gave order to borrow a few horses to cary it home to the Lee at the Heavysyd.

Then I went to Skirling kirk and heard Mr John Rae preach on Ps. 25. 8. Obs. that covenant interest is the best ground to go to God with by prayer. 2<sup>o</sup> That greatnes of iniquity is no marre nor hinderance unto God to pardon the same. 3<sup>o</sup> That faith can mak use of any arg<sup>t</sup>, even that of unbeleefe, for obteneing its end. 4<sup>o</sup> That sense of sin maks folk run to God and present their case as it stands, etc. I did not write becaus I knew not sermon was to be, and so had not my book w<sup>t</sup> me.

After sermon I cam home on foote, and Mr John Rae followed me on horsback and dyned w<sup>t</sup> me. Or folk told me that becaus I had been so long from home the people of Bigger vented it that I had fled becaus of the kings coming home w<sup>t</sup> ane army, but I said I never intended to fly except I wer guiltie.

After denner I went up to Bigger w<sup>t</sup> W<sup>m</sup> Crichtoun, who had come down to ask my opinion what he should do, becaus his brothers sone was layed in the stockes for hindering folk to travell on the Sabbath<sup>1</sup> by Colintoun, and Mr W<sup>m</sup> Scott. We went to Mr Alex<sup>r</sup>, and we resolved it was best to suffer a whyle in thes present troublesome tymes, till the Lord turned the chase againe. So I conferred a whyle w<sup>t</sup> Mr Alex<sup>r</sup>, and therafter I cam down again home.

Toward night I put my accompts of money spent since I went away in some order, and then I went to familie and secret dutie.

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<sup>1</sup> This shows that the same question about the lawfulness of travelling on Sunday, about which there is so much difference of opinion in the twentieth century, was also raised in the seventeenth. A zealous Presbyterian had interfered with a traveller on that day, and had been rewarded for his pains by being put in the stocks by magistrates of more liberal opinions.

This was a tollerable good day.  
Fair, except some small shouers.

20, *Saturday*, 7 a'clock.—This morning after I was readie, hearing that ther wer preparatioun sermones to be at Pettynaine, after I had breakfasted, I went up to Bigger and went along with Mr Alex<sup>r</sup> to Pettynane Kirk. I heard Mr Tho. Laurie preach on Isai. 40. 11. In the text 3 things. 3 considerāns for clearing the words. Obs. That in some particulars weak belivers are more tenderly delt w<sup>t</sup> than strong ones. 7 particulars wherin Gods love is seen to them. In 3 particulars weak grace is als usefull as strong grace. 4 reasons of the doctrine. 4 reasons why weak belivers case requires tender dealing. A 3 fold use of the point to ministers, to strong christians, and to weak ones. 5 cases wherin this doctrine is comfortable to weak one. 6 motives to come and imbrace Christ. 3 duties that we may be among Christs flock. 5 atteinments of strong belivers which weak ones attein not, etc.

Therafter I heard Mr Alex<sup>r</sup> Levingston preach on Ps. 4. 3. In the text 4 things remarkable. Obs. That its Gods delight to entertein fellowship w<sup>t</sup> the godly, setting them apart for himself. 4 considerations for clearing it. 4 grounds of the doctrine. 5 things mak up ane conformity w<sup>t</sup> God. 3 proporties of the condition of being set apart for God. 4 acts of communion betuixt Christ and belivers. 3 ends for which God hath set apart the godly for himself, etc.

After sermons I spok a litle w<sup>t</sup> S<sup>r</sup> Jo. Cheisly and read my L. Waristouns last letter, and so told him qt I had heard of countrey news, and took leave of him. So Mr Alex<sup>r</sup> Lev: and I cam away home together. We cam be Quodqn, and saw my sister and her husband and children weell. I resaved a whinger<sup>1</sup> fra Mr Rot. which I caused mak at Kilmarnock, and payed him 43sh. 4d. for it.

Therafter I cam away home and retired myself to my weekly search, and found that my wayes could not be very pleasing

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<sup>1</sup> In virtue of the pass given him by General Monck to carry arms, Mr. Hay provided himself with a whinger or sword, which he got made in Kilmarnock.



unto the Lord, becaus I found my heart very loose so soon after a communion, especiallie I found my unwatchfulness most eminent in my tongue, which I purpose in the Lords strenth to amend.

Therafter I composed myself to duty in secret, and then to family worship, and closed comfortablie.

This was not an ill day, I blisse the Lord.

A very seasonable, fair day.

21 August, *The Lords day*, 7 a'clock.—This morning after I was readie and had done family duty I went to Bigger kirk and heard M<sup>r</sup> Alex<sup>r</sup> Lev. lecture on Lev. 4. The sacrifice for sin branched out for 4 sorts of persones. Obs. 1, That nothing could be performed by thes sacrifices, that could blott out the sines of the people. 2<sup>o</sup> That ther is no sin how small soever, but hes need of a sacrifice. 2 things to comfort the Christian upon discovery of guilt, qn it is against his watch and against his will. Obs. v. 3. that no person is free of sin, and so cannot be exeemed from repentance. v. 13. multitudes guilt takts not away the offence. v. 22. That God will not bear w<sup>t</sup> sin in any rank of people, etc.

Therafter he preached on Math. 5. 5. In the text is the work, and the wages. Obs. That meekness of spirit is a very blessed and desirable thing. Its proven both from Christs precept and a threefold practice, in Moses, in Christ suffering, and in Gods dealing w<sup>t</sup> Jonah. 4 reasons of the point. Its necessary, its in great accompt w<sup>t</sup> God, its profitable to uthers, and its profitable to ourselvs. 2 marks of ane unmeek spirit: He puts the worst construction on all things he meets, and he is unseasonablie angrie, etc.

In the afternoone he lectured on 1 John 3. 11, etc. 2 duties recomended in this part of cap. Love to the saints, and faith in Jesus Christ. v. 11. obs. that holy Christian love is ane necessary dutie. v. 12. That its a dangerous thing to hate upon a religious accompt; severall arg<sup>ts</sup> pressing love till v. 22, and how our love ought to be exercised. v. 22. obs. that disobedience to Gods comandmt in the least, is such ane obstruction, as ask q<sup>t</sup> we will of him, we can have no hope. v. 23. That to believe in Christ is ane old

comāndmt, etc. Therafter he preached on Math. 5. 5. Two more marks of ane unmeek spirit, implacableness, and hatred of meekness in uthers. 3 wayes how to be repaired of wronges from the happines. OBS. that the happiness of a holy, meek Christian stands in this, that he shall inherit the earth; the way how this is made out to the meek man. 4 directions how to win this meeknes of spirit, etc. After sermons I cam home w<sup>t</sup> my wiffe and family, and retired to secret dutie, and then to familie exercise.

This was a tollerable good day to me.

A very seasonable day.

22, *Munday, 6 a'clock*.—This morning, after I was readie and had taken my breakfast, I took my horse and road along with M<sup>r</sup> Alex<sup>r</sup> Levingstoun to Pettynane, to hear the thanksgiving sermons. Being come ther, I heard M<sup>r</sup> Tho. Laurie preach on Isai. 6. 5. In the words 4 things. The vision, the title given to God, the effect of the vision, and the conclusion he layes down. 5 considerāns for clearing the text. 4 reasons why uncleannes of life is put for all maner of pollution. OBS. 1, That the saints get glorious discoveries of the maiestie of God. 5 ends why God discovers himself to them. OBS. 2, That such as get discoveries of God hav a high esteem of him. 3 things clear it. 5 marks of high tho<sup>ts</sup> of God. OBS. 3, That such as get glorious discoveries of God, get humbling discoveries of themselvs. 3 considerāns to clear it: 7 things the saints see in God that humbles ym. 5 marks of their discoveries. OBS. 4, That such as see their oune pollution, can only best see the pollution of vthers. 4 marks of seing our oune pollution. OBS. 5, That its casable for the saints to tak discoveries of God for evill that are for good, etc.

Therafter I heard M<sup>r</sup> Jo<sup>n</sup> Hamilton preach on Psal. 116. 12. OBS. 1, That mercie rolls as it wer upon the godlie mans hand. David a pattern in 4 things. OBS. 2, That the treulie thankfull soule is so for the least mercie. 3<sup>o</sup> That the godlie man is often overcome w<sup>t</sup> Gods love. 4 overcoming considerāns. 4<sup>o</sup> That the sensible soule will only be

thankfull. 5° That the trulie thankfull soule is most denyed to put any price on anything it does to God. 6° That its difficult to be thankfull. 3 things mak it so. 7° That God calls for something w<sup>t</sup> our hand for every benefit, etc.

After sermons I cam streight home w<sup>t</sup> Mr Alex<sup>r</sup> and then retired myself to my book all the evening, and so went to supper and familie dutie.

This was a tollerable good day to me.

A louring day and some raine.

23 August, Tuesday, 7 a'clock.—This morning, after I was readie, I went a litle abroad to the fields, and coming in I payed David my nighbour all I owed him for cowes grasse and coalls and leading my peets. Therafter I took my breakfast and went to Biggar kirk and heard Mr Alex<sup>r</sup> Lev: preach on Jude 11. In the text 3 dangerous instances of three evils. Obs. That covetousnes is a dangerous and deadlie ensnareing sin. 2 reasons why its called the root of all evill. 3 great evils in covetousnes, 1° its the rise of much ill; 2° it maks folk storme at good counsall; 3° it maks them go over the bellie of all that is in their way to attein their end. 3 great aggravations of Balaams sin, etc.

After sermon I went in to the Sessioun q<sup>r</sup> we resaved some penitents upon ther confession, and did appoint some to speak for that money for paying for the schoole, etc. Therafter Mr Alex<sup>r</sup> Bertram<sup>1</sup> desired to speak w<sup>t</sup> me and told me his brother was dead, much upon grieff and heartbreak for his wifs cariage to him, but that his wiffe had now intromissions w<sup>t</sup> all, and he desired not to medle becaus she might conceall his brörs estate, and defraud the children, for she gives it out yt her husband is dead worse nor nothing. Mr Alex<sup>r</sup> also complained of Culterallers cariage to him in the business submitted to S<sup>r</sup> Jon. Cheisly and me, and desired me to redresse it.

Therafter I cam home and dynd late. I resaued 19 pecks of meall from Symontoun, but I know not yet the price.

<sup>1</sup> He was then minister of Kilbucho; evicted by Middleton's Parliament in 1662.

The rest of the afternoone I spent in the fields alone upon my book.

This was no ill day, I blisse the Lord.

A very seasonable good day.

24, *Wednesday, 7 a'clock*.—This morning, after I was readie, I went about severall things in the hous that wer out of order, and did put them in order. Therafter I went to the feilds and saw the servants handle the hey, becaus it was a good day, and did a little put myself in some exercise w<sup>t</sup> them.

Befor denner I cam home, and wrote ane letter to the Lady Humbie, shewing that I had agreed w<sup>t</sup> Jo<sup>n</sup> Calendar in her name, and still pressing her to hasten as much as she could to come home. I sent this letter to Ed<sup>r</sup> w<sup>t</sup> Jo<sup>n</sup> Calendar.

About 12 a'clock I dynd w<sup>t</sup> my wiffe alone, and therafter ther cam a bearer to me w<sup>t</sup> a letter from Humbie, shewing me that the child is in good health, blissed be the Lord, and brought me also another letter from the Lady Humbie, dated Aug. 10, at the Bath, wherin she shews me that she is in good health, and that ther are no troubles neer that part of the countrey, and that she has written to Keith and Michael for more money.

After this came to me M<sup>r</sup> Tho. Laurie to advyse what he should doe anent his transportaun to Lesmahago. I proposed to him many discouragements, and als many disuasives from the thing, but it seemed to me that he was determined to be a patient in the bussines, and he was much egged on becaus he understood that Ant. Murray was like to be his competitor in that bussines. So after some serious recommendations of it to God we parted.

Therafter I went a whyle to my book, and then retired myself to dutie, and so to family exercise.

This was a tollerable good day to me.

A prettie good, warme day.

25 *August, Thursday, 6-7 a'clock*.—This morning, after I was readie, I went abroad to see my hey made readie to put in a ruck. I did read the preface to the Dutch notes upon



the bible showing the occasioun of that translation of the bible appointed by the Synod of Dort in anno 1618.

After I came in agane I took breakfast, and then went up to Bigger to the presbrie. I met with Mr Alex<sup>r</sup> Lev., who told me that he heard that the partie in Ingland risen under Sr Geo. Booth was defeated by Major genll. Lambert. I resaved a letter from Major Learmonth, desiring Mr Alex<sup>r</sup> Lev. and me to meet w<sup>t</sup> him and his wife anent Jon. Brouns bussines.

About 11 a'clock I went in to the presbrie, and heard Mr Alex<sup>r</sup> Pathen<sup>1</sup> have a common head in Latin, *De cultu divino*, which was prettie weell composed, but not weell delivered. He is appointed to have the rest of his tryells this day eight dayes.

Thereafter we orderit Marioun Brouns bussines; that ane act should be read in the Church clearing the parties, and fying her of inventing the scandall. We subscrievd a recommendation for charitie to Thomas Geddes, etc., and so dissolved.

Therafter I cam home and dyned w<sup>t</sup> my wiffe, and then went and saw the servants put up y<sup>t</sup> ruck of hey I got out of Skirling meadow. Then cam Mr Ro<sup>t</sup> Broun and his wife, and Mr Jo<sup>n</sup> Rae, and sat a whyle with me. I borrowed from Mr Ro<sup>t</sup>, Mr Durhame on scandall, and did read on it till I went to my retirement.

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<sup>1</sup> Alexander Peden the famous Covenanter. He was born at Auchincleuch, in a cottage near Sorn Castle, in 1626. He attended the fourth class or the last of the Philosophy in the University of Glasgow in 1648, and was then named Peathin. After this he became precentor and schoolmaster and session-clerk at Tarbolton, and perhaps subsequently at the newly erected parish of Fenwick. He was settled as minister at New Luce, Presbytery of Stranraer, in 1660. He was ejected in 1662 by Middleton's Parliament, and went wandering preaching through the country until seized and sent to the Bass in 1673, where he was imprisoned for five years. He died in 1686 in the parish of Sorn, where he was born, and was buried at the Gallows foot of Cumnock.

Mr. Peden exercised an extraordinary influence over the people, and was believed to be possessed of prophetic powers. His *Life and Prophecies* was until recently a favourite book among the Scottish peasantry.

It is interesting to know from the *Diary* the proceedings in his trial for licence as a preacher of the Gospel. It may be remarked that Mr. Hay does not appear to have had a high opinion of his appearances before the presbytery.

This was a tollerable good day.

A very good, fair day.

26, *Fryday*, 7 *hors.*—This morning, after I was readie, I took my breakfast, and thereafter my wiffe and I went over to Kersewall to see the Lady, becaus she is very shortlie to ly in. When we cam ther we dyned w<sup>t</sup> the laird and the lady; and after dinner I did read the news from London, shewing that S<sup>r</sup> Geo. Booths partie in Cheshire was defeated by Lambert, and that he himself was escaped, also that the Inglish and Dutch fleet did aggrie very weel in the Zound, that the 2 great ministers at Bayon had not yet mett: and Waristoun wrote his commendations to me. As also that he had obtained the favour of the parliat. That the toun of Ed<sup>r</sup> shall pay their assessment out of the excise of the aill that comes into the toun.

I found also by the diurnall, that ther have been severall insurrections in Ingland now presently, but are all quashed, viz. in Leicester, in Derby, and in Stafford. I find diverse noblemen apprehended and imprisoned, viz. Earles of Oxfurd, Falkland, Stamfurd, etc., also that ther is some appearance of the kings of Sweeden and Denmark agreem<sup>t</sup>. Thereafter I took my leave of Kerswall, having promised to meet S<sup>r</sup> Jo<sup>n</sup> to-morrow at Carmichael Kirk at sermon,

I cam home againe w<sup>t</sup> my wiffe about 5 a'clock, and retired myself to my preparation for the communion at Carmichaell, and did also read a little whyle upon Samsons carts,<sup>1</sup> to see the places where the insurrection had been in Ingland.

Thereafter I went about family dutie, and did read some upon M<sup>r</sup> Durhams treatise on scandall, and thereafter went to bed.

This day was someq<sup>t</sup> raving in my tongue.

Fair before and raineing afternoone.

27 *August, Saturday*, 6 a'clock.—This morning, after I was readie, I took my breakfast, and thereafter I took my horse and went to the preparatioun sermons at Carmichaell

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<sup>1</sup> An atlas of charts or maps.

kirk. I heard M<sup>r</sup> Rot. Broun, Jun., preach on Mala. 4. 2. From the connexion obs. That its the Lords ordinary way qn he threatens the wicked to comfort his oune people. 3 reasons of it, and uses to ministers and people. 3 rules to direct ws to apply the word. In the text 2 things, a precious promise, and the persones to whom. Obs. That the truelie godlie are such as fear the Lord. 4 things imported in the doctrine. 6 marks of the fearers of God. 5 motives, to fear the Lord. Obs. 2. From the promise that all men by nature, till Christ shine on ym., are in grosse darkness. 3<sup>o</sup> That Christ Jesus is the substance and marrow of all the saints encouragment. 5 properties of the sun, qrbly it resembles Christ. 4 effects of the sun resembling Christ. 2 marks of this light, etc.

Therafter M<sup>r</sup> Alex. Levingston preached on Psal. 4. 3. Obs. That qnever the Lord has mad soules godlie, he sets them apart for himself. 5 ends why the Lord doeth this. 5 things mak up this intimacie betuixt God and his freinds. 3 ends why the Lord communicats himself. 4 sorts of people reproved, the earthly mynded, the atheist, the hypocrite, and the slack Christian. 3 great ills marre fellowship with God. 4 meditations for informān. 2 mistaks about this cōmunion, and 3 distinctions to clear it. 3 wayes of tryell befor, at, and after dutie, and marks of each way. 3 things recommended for attaining it. 5 steps to be followed orderly in attaining it. 3 marks of growing cōmunion w<sup>t</sup> God, etc.

After sermon S<sup>r</sup> Jon. Cheislie and I wer earnestly invited to go to Cloburne,<sup>1</sup> and so I went thither, and retired myself to the feilds, and renewed my personall covenant w<sup>t</sup> God, and had good allowance and presence from the Lord. At night I cam in to the hous, and they caused me pray, and after that to supper. I went about my weeklie search also, and condemned myself for rash and unadvysed speaking. The Lord help it in tyme to come.

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<sup>1</sup> Clowburn is situated in the parish of Pettinain. John Weir was in 1649 served heir to his father in the lands of Clowburn and the mill. He was in the same year appointed one of the committee of war for the county, and a commissioner of supply in 1661. In the following year he was excluded from the Act of Indemnity until he paid a fine of £600.

This was a good day, blissed be God.

A prettie fair day.

28, *The Lords day, 5 a'clock*.—This morning being in Cloburne, after I was readie, and had been long in the feilds in secret, I went over to Carmichael kirk to the coñunion. I heard M<sup>r</sup> Jo. Hamilton preach on Isai. 45. 22. The text hath ane exhortān, and a promise. OBS. 1, That the offer of life eternal and salvān, is made unto all the world qrever the ghospell comes. 4 considerāns to presse on ws the salvation offered this day. OBS. 2<sup>d</sup> That the way of salvāun is by looking unto God through Christ. 3 things mak up the dutie of looking. 3 things in Christ that are wanting in all creatures. 4 things to ingadg our hearts to tak a broad look of Christ. 6 things to be done qrby to get a sight of Christ. 5 things we are saved from by looking on him. OBS. 3 that the most hoples condiun in appearance may be most hopfull in Gods dealing, etc.

After sermon the action was begun, and I did communicat at the 2<sup>d</sup> table served be M<sup>r</sup> Jo. Hamiltoun, covenanting as I did yesternight renew my personall covt. in the Lords strenth to endeavour the fear of the Lord, and to have coñunion wt him in all my thots, words, and actions, especially in my comunicāon, and the Lord allowed me much heart melting, for which I blisse his name.

In the afternoone I heard M<sup>r</sup> W<sup>m</sup> Somervell preach on Rev. 3. 4. The text hath 2 things, a dutie and 2 arguments. OBS. 1, That er it be long the Lord will rent the cloudes and come back againe as he went away. OBS. 2, That qn we are lik to faint, the expectān of Christs 2<sup>d</sup> coming should hold up our hearts. 2 encouragments from it. OBS. 3, That when a people resaves the gossell the Lord requires that they maintain this truth against all opposi<sup>o</sup>un. 2 reasons for it. 3 considerāons for holding fast the truth of the ghospell. 2 things weaken our hands about truth. It is to be found in the Scripture, and in our Confession of faith. Truth is not tint becaus of our differences; use of reproofe to 2 sorts. OBS. 4, That any of the people of God that have com to any atteinments in grace, they must put ymselvs to the utmost



to preserv qt they have gotten. 3 marks of getting good by ordinances. 6 directions for keeping it, etc.

After sermons I cam home on foote to Cloburne, and retired myself till supper tyme. I found my spirit somqt weary, yet the Lord was kind to me in this dayes work, for which I blisse his name w<sup>t</sup> all my heart.

A seasonable fair day.

29 *August, Monday, 5 a'clock.*—This morning being in Cloburn, after I was readie, having been in the feilds neer 3 hors, I cam in to breakfast, and therafter went over to Carmichael to sermons. I heard M<sup>r</sup> W<sup>m</sup> Brown<sup>1</sup> preach on Prov. 4. 23. From the context obs. 1, That ther is no sanctification till the word be resaved. 2<sup>o</sup> That sanctificāon necessarily followes upon closeing wt the word. 3<sup>o</sup> That sanctificān begins in the heart. 3 questions from the text. Obs. 1, That the keeping of the heart is the Christians maine business. 7 reasons of it; 6 motives to it. Obs. 2, That the keeping of the heart is a very hard task. 3 grounds and five reasones of the point. 3 advantages by knowing this. Obs. 3, That much paines must be taken in keeping the heart. 3 things have influence on heart loosenes. 5 things to be frequently enquired for in keeping the heart, etc.

Therafter I heard M<sup>r</sup> W<sup>m</sup> Jack<sup>2</sup> preach on Matt. 11. 29. Obs. That such as expect any good of Jesus Christ must put on the yোক of his service. What this yोक is in three things. 5 reasones why thes things are called yোকs. 4 things imported in 'taking on' his yोक. 7 reasones of the doctrine. 5 reasones why Christs yोक is so easie to belivers. 3 considerāns pressing ws to tak vpon ws Christs yोक, etc.

After sermones I was desired to go down to the ministers hous and dynd ther wt severall brethren, wher among uther things we had some discourses concerning the present powers, and the danger that religion was in. After denner I spoke

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<sup>1</sup> Mr. William Brown, admitted minister of Linlithgow, second charge, and called to the parish of Carnwath; deprived in 1662.

<sup>2</sup> Mr. William Jack was inducted as minister of Carluke in 1650. He was deprived of his benefice in 1663, and died at Lanark in 1669.

wt Ja. Hamilton and Alex<sup>r</sup> Forrest anent my infeftment, and so I took leave and cam away home wt my sister Jonet and her husband. M<sup>r</sup> Jo<sup>n</sup> M<sup>c</sup>Kersie cam wt me all night. After retirement we supped together and he did dutie for me in the familie.

This was a good day to my soule.

A pretty fair, louring day.

30, *Twysday*, 8 *a'clock*.—This morning, after I was readie, M<sup>r</sup> Jo<sup>n</sup> M<sup>c</sup>Kersie and I did breakfast together, and therafter I went to Bigger and heard M<sup>r</sup> Alex<sup>r</sup> Levingston preach on Jude 11. In the text 3 instances of wicked men, Cain, Balaam, and Coreh; from the last obs. that pryd and ambition is the forrunner of a dangerous fall. 3 conclusions drawn from the poynt. v. 12 analysed and cleared. Obs. that sinfull abusers of their libertie are but abusers of Christians society, and spots in their fellowship. Cleared from Scripture danger, from Satans temptatiouns in all societies. Use of exhortatioun, etc. After sermon I went in to the sessioun, wher we read and concluded the act for vindicating Marg<sup>t</sup> Steel and charging Marioun Broune w<sup>t</sup> scandall, and appointed it to be read publickly on sabbath nixt in the church. Therafter I cam down and dyned w<sup>t</sup> my wife. M<sup>r</sup> Jo<sup>n</sup> Greg cam to me after denner, and told me M<sup>r</sup> Stirling had shewn him Waristouns letter how S<sup>r</sup> Geo. Booths party was defeat at a bridg neer Norfolk, and that they offered to parley, but wold not lay down ther armes; also that intelligence was come to London y<sup>t</sup> the king was landed in Northfolk, w<sup>t</sup> out any forces but his ounne traine.

M<sup>r</sup> Jo<sup>n</sup> Greg stayed w<sup>t</sup> me till it was neer night, and told me also that M<sup>r</sup> Andrew Oswald was to buy Skirling fra Ro<sup>t</sup> Murray, and sell it all together to S<sup>r</sup> Dan Carmichael. After he was gone I retired myself and therafter went about familie dutie, and so to supper.

This was a tollerable good day.

A rainie, warm day.

31 *August*, *Wednesday*, 7 *a'clock*.—This morning, after I

was readie, I did read all the forenone upon that excellent peece on Scandal written be M<sup>r</sup> Durhame, and did read out the first part of it conteining the nature of scandall, w<sup>t</sup> the severall sorts of it, and the variety of ways q<sup>r</sup>by it is given and taken, w<sup>t</sup> some grounds to mak Christians loth and wary to give and take it, and q<sup>r</sup>in also many intricat cases are cleared, all holding furth a very excellent directory for Christians walking one toward anoy<sup>r</sup>.

I dynd alone w<sup>t</sup> my wife and was not very weell in my health. After denner I wrote ane letter to the lady Humbie at the Bath, q<sup>r</sup>in I desired her to acquaint her father to come off upon y<sup>t</sup> plank<sup>1</sup> of ther setting up tolleratioun in Scotland.

About 4 a'clock at night I went up to Bigger and delivered my letter, and therafter I went up to M<sup>r</sup> Alex<sup>r</sup>, and he came and convoyed me homeward, and told me that he and the heritors wer agreed about his manse to giv him 1000 libs., and that they had entered him in payment. He told me also that he had ane mind to be rid of Geo. Wilson, but becaus of the people he wold be very clear in his sentence.

After I cam home I found my neghbour had beaten his wiffe, and I had aneugh ado to reconcile them againe. Therafter I retired myself to my chamber, and did read a whyle, and then to familie exercise.

This was a tollerable good day.

A ranie, warme day.

1 *Septemb<sup>r</sup>, Thursday, 7 a'clock.*—This morning after I was readie and had taken my breakfast, I went to Bigger to the presbrie. I heard M<sup>r</sup> Ro<sup>t</sup> Broun, Quothquan, on Acts 5. 21. In the text 3 things. The apostles care, the adversaries diligence, and the 1 act of their court. 3 things important in the occasion of their obedience. 3 things in the obedience itself. 4 reasons of the apostles obedience to the angell. 3 reasons why they used this legall way of procedure, etc.

M<sup>r</sup> Archbald Porteous added obs. 1, That the message

<sup>1</sup> It has been supposed that this term is of modern origin, and probably borrowed from America. It is interesting to find it used over two hundred years ago, and in Scotland.

and messengers of the ghospell have still been lyable to the hatred of the wicked. 3 reasons of it. Obs. 2, That though men imprison and persecut, yet its God that delivers. 4 reasons of it. Obs. 3, That God delivers his freinds out of their straits. 3 uses of it. Obs. 4<sup>o</sup>, That men in office and in power seldom prov freinds to Christ or his cause, etc.

After sermon I went in to the presbrie, q<sup>r</sup> we appointed the Lady Drumlanrig<sup>1</sup> to be cited to the first Thursday of October. We heard M<sup>r</sup> Alex<sup>r</sup> Pethanes disputes and his chronologie question, and tryells in the tongues. Therafter we appointed him the exercise against this day 20 dayes. We appointed a fast in all the congregāns of the presbrie becaus of the rainie weather, etc.

Therafter I cam home and dynd not w<sup>t</sup> the brethren, it being 4 a'clock. I retired myself till night in my chamber. This day I heard that M<sup>r</sup> Baxter and some uther ministers should be put in the Tower, which I hardlie believe.

This was a tollerable good day.

Fair befor, and very foule afternoone.

2, *Fryday*, 7 a'clock.—This morning after I was ready and had taken my breakfast, I went to the correspondent meeting betwixt the presbries of Lanerick and Bigger at Libertoun, where I mett w<sup>t</sup> S<sup>r</sup> Jo<sup>n</sup> and some brethren, and we spent the day in prayer and conference till 4 a'clock at nyt, and ther-after appointed Tuysday come 8 dayes to meet nixt:

When S<sup>r</sup> Jo<sup>n</sup> and I was apart he gave me 3 of Waristouns letters to read, dated August 21, 23, and 25, wherin I find ane wofull clause to be inserted in the Act of Union for toleraū<sup>2</sup> in Scotland against which Waristoun hath given in reasons which stumbles them. I find that S<sup>r</sup> Geo. Booth is

<sup>1</sup> In other places in the *Diary* named Lady Queensberry, a daughter of the Earl of Traquair, who was suspected of Roman Catholic leanings, and for which the Kirk was dealing with her.

<sup>2</sup> The Presbyterian ministers who winced under any oppression of themselves could not give toleration to others. They acted on the principle that they alone were right, and that all others who differed from them in religious views were wrong. They viewed toleration with horror. The Presbytery of Auchterarder, notorious in after times, at this time raised their petition and testimony against the petition for toleration.



taken prisoner neer London in womans habit and sent to the tower. S<sup>r</sup> Hen. Vain and S<sup>r</sup> Arthur Hasilrig are sent to examine him. That his partie is whollie defeat. That the king is not landed. That ane ambassador from him to Bayon called Bennet is not resaved. That the Lady Humbie is coming to London pntlie, and that one worth 1000 lib. ster<sup>l</sup> p. annum hath mad sute for Kath. Jonstoun,<sup>1</sup> etc.

After we partied I cam home alone, haveing sent my man to Lanerick to Alex<sup>r</sup> Forrest that he may infest me in Threipwood. I called at the ministers in Bigger, q<sup>r</sup> I found his daughter very sick. Therafter I came home and found my own daughter Mary very sick also. Lord, help her.

This was a tollerable good day.

A rainie day and cold.

3, *Saturday*, 7 *a'clock*.—This morning after I was ready I resaved a letter from the Lady Humbie, dated Bath, August 22, which troubled me very much. She sayes some have written to her from Ed<sup>r</sup> that all her bussines is going wrong, and do blame her exceedinglie, which I never heard of nor imagined, and thinks ym tatlers hav writen to her. Therafter I did read upon Durhams Treatise of Scandall, and did outred the 2d pt. of the treating of scandall as it is publick and falleth meer ecclesiastick censure, wherein are manie excellent overtures for the wise and right exercise of church discipline. Vizt., that the saving grace of repentance is not to be enquired into, as the alone ground upon which church officers are to rest for removing ane offence, etc.

I dynd alone w<sup>t</sup> my wiffe, and therafter went out to see my nighbors first dayes shearing. Then cam down W<sup>m</sup> Crightoun and Ro<sup>t</sup> Broun to ask advyce anent John Steven-sones widow, whether she might intromet w<sup>t</sup> the crop, seeing debita excedunt bona, etc.

Towards night I retired myself to my weeklie search, and found the Lord had been very tender toward me through this week, and had keepest me out of many temptatiouns and given me grace at least to mynd my vowes, for which I blisse his

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<sup>1</sup> Catherine Johnston, probably a sister of Lady Humbie.

name with all my soule, and desires to be faithfull in my after walk in his strenth.

I resaved ane letter to come to the buriall of old Ro<sup>t</sup> Hamiltoun in Easton of Dunsyre to-morrow.<sup>1</sup> At nyt I went about familie dutie.

This was a tollerable good day.

Ane east wind, but faire.

4 *Septemb<sup>r</sup>, The Lords day, 7 hors.*—This morning after I was readie and familie dutie, I went to Bigger kirk and heard M<sup>r</sup> Alex<sup>r</sup> Lev. lecture on Lev. 6. 1, qrin are divers lawes anent sacrifices. v. 2. obs. That we should never look lower on sin then reaching God and makeing him a partie. 3 things to be consulted in looking upon sin. Obs. That albeit some judg meanly of sin, yet the smallest sines are great in Gods accompt. v. 3. That men yt sine ymselvs in the least sin are under the judgment of God. v. 4. That God is slow to anger and readie to forgive in taking ane offering for sin. 3 observāns from the fire continually burning on the altar, etc.

Therafter he preached on Matthew 5. 6. Obs. 1, That its a blissed thing to hunger and thirst after righteousnes. 4 means to direct ws to attein this spirituall hunger. 4 questions ansured from the doctrine. Obs. 2, That such as hunger and thrist after righteousnes they shall be blissed. 5 reasons of the point; its Gods oune work, he promiseth to encourage folk in it, he gives sutable satisfaction, it is the experience of the saints, and they are made temples of the Holy Ghost, etc.

In the afternoone I heard him lecture on 1 John 4. 7, qrin is a great duty to love one another pressed w<sup>t</sup> many agrts. The difficultie of the dutie both in choosing the object, and in the maner. The argts. are, 1<sup>o</sup>, God is the author of love. 2<sup>o</sup>, its a mark of regeneration. 3<sup>o</sup>, its a token yow know God.

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<sup>1</sup> From this and the entry on 25th of same month it appears that burials on Sunday were then common. It is strange to contrast this liberality of opinion in the most flourishing time of the Covenant with the stricter notions which until recently prevailed in Church Courts as to the sinfulness of desecrating the Sunday by funerals on that day.

4<sup>o</sup>, becaus God loved ws in giving his Sone to death for ws. v. 14. obs. That your reading will doe yow no good except it be confirmed by experience. v. 16. That the way to clear our union w<sup>t</sup> God is to love him and his saints, etc.

Therafter he preached on Matthew 5. 6, 7. Some more reasons why they are blest that hunger and thirst after righteousnes. Obs. 3, That such as hunger and thirst after righteousnes cannot be but in a blisshed condition. 4 reasons of the point from v. 7. Obs. That its a blisshed thing to be mercifull proven in a 3-fold instance, mercie sets on both the outward and the inward man and all the faculties of the one and members of the uther are exercised yrin, etc.

After sermons I cam home, and after secret dutie I did this night begin the explanāon of the Catechisme, beginning at the lesser befor the familie, and went through two questiones.

This was a tollerable good day to me.

A foule, rainie day.

5, *Munday*, 7 *a'cloak*.—This morning after I was readie I did read a little upon Durhams Treatise of Scandall, and then did breakfast. Therafter Hartrie cam to me, and desired some money for Threipwood. I made him ane accompt how all matters stood, and offered him his proportion of q<sup>t</sup> I had re-saved, but he said he wold stay till I got more.

About 11 a'cloak I went to Skirling according to the presbries appointment to stent<sup>1</sup> the parish for a schoole, but becaus of the fair that took up folk, I could not get a competent number of men to be stentours,<sup>1</sup> and so I was forced to leave the bussines undone. I mett w<sup>t</sup> Dolphintoun and M<sup>r</sup> Jo. Rae at M<sup>r</sup> Jo. Gregs hous, qr I stayed above 2 houres, and dyned and did eat some fruit, and therafter I cam home w<sup>t</sup> my some.

After I cam home M<sup>r</sup> Ro<sup>t</sup> Broun cam to me and told me of his goodbrother Humprhey Calhoun, that it was not weel w<sup>t</sup> him, being so long abroad, and haveing sent home to arrest all his ounne goodes. Therafter I desired him to pay the

<sup>1</sup> Stent=assess. Stentours=assessors.

Lady Kerswell her goun<sup>1</sup> for Quodqn Land, which he had promised to her, but he took it not weel, yet he promised to doe it, and w<sup>t</sup>all offered to sell the land for 7000 merkes, and I promised to speak to M<sup>r</sup> Arch<sup>d</sup> Porteous for that effect. And so he went away home.

After he was gone I retired myself, and did write ane sharp letter to the Lady Humby, in ansr. of hers to me. And so to dutie.

This was a prettie raving day.

A most fearfull, constant raine all day.

6 Sept<sup>r</sup>, Twysday, 7 a'clock.—This morning after I was readie I went to Bigger, and sent away ane letter to the Lady Humbie to be delivered at the posthous. Therafter I went to M<sup>r</sup> Alex<sup>r</sup> Levingstons hous, and saw his daughter recovered, and spok a little to himself anent our tryst w<sup>t</sup> Major Lermonth and Jon. Broun in Hills; and so I cam away doune againe.

About 11 a'clock M<sup>r</sup> Jo<sup>n</sup> Rae and his wiff cam home and stayed and dynd w<sup>t</sup> ws. I lent him M<sup>r</sup> Baxters Infant Baptisme against M<sup>r</sup> Tombs. After denner Major Lermonth cam down to me, and told me all parties wer waiting on me at Bigger. So I went up w<sup>t</sup> him, and found the Major and his wiffe and the Laird of Anstoun and Jo<sup>n</sup> Broun. I took all the paines I could to reconcile them after hearing differences on both syds. At length, through the Lords providence, they wer agreed thus; that Jo<sup>n</sup> Broun should caray away his beer crop, leaving teynd and 3<sup>d</sup>, and that he should teill als much fauch land<sup>2</sup> betuixt and the 1 of March as James Litell had done under the paine of 20 lib., and Anstoun to be cautioner, and each of them to discharge another of their tack respective. Therafter I parted w<sup>t</sup> them, and cam home about 6 at nyt.

I walked out aboutt sunsett, and did read some on the 3 part of Durhams treatise on Scandall concerning doctrinall

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<sup>1</sup> The reference to Lady Kerswall's gown for Quodquan land seems to refer to a perquisite payable out of Mr. Robert Brown's estate of Knockmerloch to the wife of Sir John Chieslie, who was probably a relative.

<sup>2</sup> Fallow ground which had been suffered to lie after being ploughed without a crop.—Jamieson's *Dictionary*.



errours. Therafter I cam in and retired myself to dutie, secret and familie ;

And found this a good, successful day.

A warme, louring, close day.

7, *Wednesday, 7 a'clock.*—This morning after I was ready and had gone about family duty, I went to Bigger to the fast for the rainie weather, and heard M<sup>r</sup> Alex Levingstone lecture on Hag. 1. 5, etc. In the words, 4 things, a challange, some evidences of Gods displeasur, a counsell, and the peoples obedience. 3 things imported. v. 4 obs. that nothing angers God more in judgment tymes then qn sinners busie themselves altogether wt their oune things. v. 6 obs. That God loves weel to see sinners attributing soveraignty to him. v. 10. That whilst sinners continue in sin, God will continue in inflicting judgment ; from the counsell obs. That serious examination of our wayes, is a dutie God requires of ws. 2<sup>o</sup> That folk can have no hope of outget nor of acceptance, till they consider their wayes. 5 encouragments from it, etc.

Therafter I heard M<sup>r</sup> Jo<sup>n</sup> Hamiltoun preach on Revel. 6. 7. In the vision 3 things, Johns taking, the signe, and the interpretation of it. Obs. 1, That ther is much wrath layed up in store for a wicked world. 2<sup>o</sup> That in Gods way of pouring out his wrath, the last judgment is aye the worst. 4 reasons of it. Obs. 3, that sometymes the Lord in his righteous judgment plagues a people wt scarcitie of outward things. 4 instruments the Lord maks use of in this. 6 sinfull causes in ws whyle the Lord does it. 3 things mak famine weightie. 3 directions, etc.

Afternoone M<sup>r</sup> Jo<sup>n</sup> Hamiltoun lectured on Revel. 6. 8 and 9. Thrie more causes of famine. Obs. 1, that with many hell folloueth after death. 2<sup>o</sup> That not only hell but death is the wicked man's enemy. 3<sup>o</sup> That the wicked man is in the pouer of death. 4<sup>o</sup> That God hath absolute pouer in his hand, and giving over to death non can deliver out of his hand. 3 things import judgment coming on, unconcernednes, despising of ordinances, and deep securitie, etc.

Therafter I heard M<sup>r</sup> Alex<sup>r</sup> Levingston preach on 2 Chron. 32. 24-25. In the text 3 Hezekiah's sicknes, his cure, and his

cariage. OBS. 1, that ordinarily the godly meet wt the same calamity, as the wicked meet with. 5 reasons of it. OBS. 2, that prayer is an ordinarie mean blissed of God to his freinds in their affliction. 3<sup>o</sup> That the Christian ought carefullie to mark returns of prayer. 4<sup>o</sup> That the Lord is easie to be entreated. OBS. 5, That its a rebuk our trysting in thes that pray to God and get ane answer to abuse their mercie, etc.

After sermons I cam home, and went to dutie secret and family.

This was a tollerable good day to me.

A fair, seasonable day.

8 *Sept<sup>r</sup>, Thursday 7 a'clock.*—This morning after I was readie, I took breakfast and went to Bigger and spok to M<sup>r</sup> Al. Lev. anent the poor woman Jo<sup>n</sup> Stevensons wife and thought it best to sheer the corne for interteining her familie. Afterward I went to Culter for divyding the common, wher I found M<sup>r</sup> Pet. Kid. I stayed a whyle in M<sup>r</sup> Antonys hous, then I went and saw the bridge, and found two faults in it, and so I cam in to Culterallers hous, wher I stayed a long tyme waiting upon S<sup>r</sup> Jo<sup>n</sup> Cheislie, and conferring about the comōn. Culterallers is content that Birthwood have his proportion according to the valuāun. About 12 hors I dined w<sup>t</sup> Culterallers, etc.

After denner M<sup>r</sup> Ro<sup>t</sup> Broun and M<sup>r</sup> Tho. Laurie cam in to ws. I conferred a whyle with M<sup>r</sup> Tho. anent his transportatioun, to Lesmehago. Therafter I took leave of all the company; becaus S<sup>r</sup> Jo<sup>n</sup> neither cam nor sent, we thought his lady was travelling. I spok wt M<sup>r</sup> Alex<sup>r</sup> Bertram, who desired me to see a paper in Helen Mitchell's hand, which I saw, viz., a band of 1000 lib. scots be old goodwife of Nisbit to W<sup>m</sup> Bertram, and failing him to his sone Jo<sup>n</sup>, and for security thereof a disposition of her wholl moveables at her death. It is dated Octob. 1653. It bears anual rent. It is subscryved be 2 noters, Jo<sup>n</sup> Craig and Ja. Inglis, and Helen Mitchells bairns are witnesses. She protested she would not shew it to all her kin. About 5 at night I cam away from Culter, and M<sup>r</sup> Tho. Laurie cam home

w<sup>t</sup> me and stayed all night. By the way we spok with M<sup>r</sup> Alex<sup>r</sup> Lev. anent M<sup>r</sup> Tho. his bussines, and then cam home. M<sup>r</sup> Tho. lectured in the familie.

This day was someq<sup>t</sup> raving to me.

A great raine, and east wind.

9, *Fryday*, 8 *a'clock*.—This morning M<sup>r</sup> Thomas Laurie went away from me betymes, and borrowed from me M<sup>r</sup> Gee upon prayer. After I was readie, I wrote ane letter to Alexander Forrest in ansr. to his to me, for expeding my chartor, and infestment of the lands of Threipwood.

After breakfast I took my square and compasses and drew a draught of the white co<sup>m</sup>on of Culter, and found it to be of circuit 325 strings, each string being 24 elns, also 119 strings of diameter in length, and 81 strings of diameter in breadth, and having found out the quadrature of the oval circle, I did cast it in aikers, and found ther was in it 196 aikers, 3 qrters. Then I divyded it according to the pound land, and according to 28 lib. land ilk 20 sh. land gets 7 aikers, and according to 900 lib. of valuāun, ilk 100 lib. of valuān gets 21 aikers and a 3<sup>d</sup> part, and so proportionable.

I dyned late w<sup>t</sup> my wiffe only, the foule day having stayed me from going to Ed<sup>r</sup> and Humbie. In the afternoone I went to my book a whyl, and did read upon Durhams treatise of Scandall, 3<sup>d</sup> pt, concerning that question, whether it be always necessary to dispute with thes that mainteine errors, and how to manage that disput, and what is convinceing, etc.

Therafter toward night I retired myself to my secret dutie, and then to familie exercise. Then I did read a storie out of Reynolds of Gods Revenge against Murther, of three sisters who lived in Florence; and each of them killed another, and the youngest Amarantha was hanged for it.

This was a tollerable good day.

East wind and raine all day.

10 *Septr*, *Saturday*, 7-8 *a'clock*.—This morning after I was readie and had gotten my breakfast, I went to Bigger, and sent my letter to Alex<sup>r</sup> Forrest in Lanerick and my draught of Culter co<sup>m</sup>oun to Culterallers. I spok also to M<sup>r</sup> Alex<sup>r</sup> Lev.,

who told me he was to meet w<sup>t</sup> M<sup>r</sup> Sam Austin and M<sup>r</sup> Alex<sup>r</sup> Strong at Craufurd kirk, about my lady Queensberry's bussines.

After I cam home I did read upon Durhams treatise of Scandall, and ended the 3<sup>rd</sup> part therof, q<sup>u</sup>in he doth excellentlie hold furth the dutie of ministers and magistrats and of privat christians in the case of toleration of errors, and how dangerous a thing it is to suffer error or the promoters thereof, also how Christians are to cary toward such as are excommunicated.

I sent my man over this day to Kersewell to know how the lady is who met w<sup>t</sup> S<sup>r</sup> Jo<sup>n</sup>, and from him told me the lady was weell yet, and that S<sup>r</sup> Geo. Booth had discovered a great many noblemen and gentlemen yt were accessorie to the late insurrection in Ingland, all which are ordered to be apprehended and imprisoned. He told me also that Michael Melvin was dead and buryed, and had left almost all he had to M<sup>r</sup> Alex<sup>r</sup> Foulis.

I dynd w<sup>t</sup> my wiffe and children, and afternoone I walked with my sone to Skirling, and bought two hey rucks of four fadom apeece for 4 lib. 40d. a peece. Toward night I went about my weeklie search, and found that the Lord has been very kind and merciful unto me in restraining much my predominants, and yet my heart hes vaiged<sup>1</sup> much. I found I was very earnest w<sup>t</sup> the Lord for the , but I fear much that I have limited the Lord.

This was both a tollerable good day and week.

A very seasonable harvest day.

11, *The Lords Day*, 7 a'clock.—This morning after I was readie and had done familie dutie, I went to Bigger kirk and heard M<sup>r</sup> Alex<sup>r</sup> Lev. lecture on Ezek. 22. 1 till 15. In the words 4 things, the prophets commission, the causes of the controversy, Gods dislyk therof, and the people's pledges from the enumerāon of the sins. Obs. That Gods way of dealing w<sup>t</sup> sinners in all ages is not unlyk; v. 3. that as people have their tymes of sin, so God has his tyme of judgmt; v. 4. that remarkable sines meet w<sup>t</sup> remarkable judgmts; v. 6. That

<sup>1</sup> To wander, to roam, especially as denoting idle wandering.—Jamieson's Dictionary.



qn people becom unthankful to God, he gives them up to be unnaturall one to another; v 11. That folk think they are saffe from judgmt, qn their sines are committed in secret; v. 14. That the stoutest sinners must stoup qn God deals w<sup>t</sup> them, etc.

Therafter he preached on Math. 5. 7. Obs. That mercifullnes is a necessary Christian dutie. 3 rules according to which mercie is to be squared. The misery of merciles men held furth. 3 directions for helping ws to becom mercifull, love mercy, put on mercy and exercise mercie. 8 objections against exercising of mercie, all answered from the 11 cap. of Eccles., etc.

Afternoone I heard him lecture on 1 John 5. 1-6. In the words 2 things, some evidences of our interest, and a description of Christ. 4 marks of regeneratioun from v. 1, 2, and 3. Obs. 1, That faith is no easie work. 5 marks of reall love to God. v. 2. That love to God clears our love to men, and our love to them clears our love to him. v. 4. That such as are born of God must lay their accompt to wadge a warfare. 2 grounds of the Christians overcoming the world by faith, etc.

Therafter he preached on Matthew 5. 7. Two further objections against mercifulness ansred. Obs. That whoever shall be mercifull upon this accompt, shall find mercy. 2 reasons of it; some instances of God equal dealing w<sup>t</sup> men. Obs. 3, That its a blisshed thing in Gods accompt to be mercifull. The reasons of it. 6 considerāons to help ws to prise mercy more. A conclusion to imitat Christian mercifulnes, etc.

Therafter I cam home w<sup>t</sup> my wife and retired myself to dutie in secret, and then to familie exercise.

This was a prettie good day, I blisse the Lord.

A very cold day, but faire and east wind.

12 Sept<sup>r</sup>, Munday, 6-7 a'clock.—This morning after I was ready, Culterallers cam to me, and told me he had been w<sup>t</sup> Sir Jo<sup>n</sup> Ch: upon Saturday, and I mended some things in the draught of Culter co<sup>m</sup>on which I had sent to him, viz., The valūan to 1100 merks, and the pound land to 30 lib. 12 sh. land that had interest in that comoun.

After he was gone I went to duty in the family and then to breakfast, and so I made myself ready to go to Humbie to see the child according to the trust comited to me be the Lady. I resolved to go to Ed<sup>r</sup> this nyt, and by the way I called at Dolphintoun, and did speak a litle w<sup>t</sup> the laird, and therafter I rode all the way alone to Ed<sup>r</sup>, and found y<sup>t</sup> the late raines had done great harme, and hollowed all the high-ways and broken almost all the mill dames in the countrey.

I cam to Ed<sup>r</sup> about 4 a'clock, and then went up to my sisters hous, and from thence went to the streets and found M<sup>rs</sup> Brand, who told me my Lord and Lady Waristons were very sad and heavie: I found great reproches casten upon them and their daughter by the wicked people. I met w<sup>t</sup> M<sup>r</sup> W<sup>m</sup> Calderwood, who told me he was to be ordeined upon Thursday come 8 dayes, and yt the old Lady Humbie had suffered great harme by the late raines. I went and visited the Lady Jarviswood, and so went home to supper in my sister's, and to bed.

This day my heart was unfixed.

A prettie good harvest day.

13, *Twysday*, 7 a'clock.—This morning being in Ed<sup>r</sup> after I was ready, I went to the shops to buy a sute of ryding cloaths to my wiffe, and found hairturk at 5 merks the elne, which I ordered my sister to tak off to her. I spok w<sup>t</sup> Pat Murray, who is still unsatisfyed w<sup>t</sup> my brother, and desired me to get in the rest of the rents of Deuchar against Mertimes. I spok w<sup>t</sup> S<sup>r</sup> Jo<sup>n</sup> Baird, and therafter Ja. Dickson cam to ask my advyc anent his sone Alex., which I gave him.

I went to the stationers and bought M<sup>r</sup> Durham on Scandall for 30 sh. and M<sup>r</sup> Gee upon Magistracie for 36 sh. I went down to M<sup>r</sup> Stirlings<sup>1</sup> and did read Waristouns letters wherin I find a demurr in the Act of Union, the hous being devyded about the clause of toleraun; also that ther are great fears that we shall not have ane sessioun to sit down against Mertimes.

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<sup>1</sup> Mr. Stirling was one of the ministers of Edinburgh, and, as shown by the *Diary*, kept up a correspondence with Waristoun.

I wrote ane letter to the lady Humbie, still desiring her to hasten home, and to send word to me yt I may meet her on the way.

About 3 a'clock I went to my horse, and so rode to Humbie, but found the waters and wayes so broken w<sup>t</sup> the late storm, as no man ever saw it in his life.

I cam to Humbie after sunsett and saw the child very weel, blissed be the Lord, and learned yt by this tyme the Lady Humbie was come to London.

I went about family exercise, and so retired.

This day was full of temptauns and sad.

A faire, seasonable day.

14 *Sept<sup>r</sup>, Wednesday, 7 a'clock.*—This morning, being in Humbie, after I was readie and had read a litle, I went to breakfast, and then M<sup>r</sup> W<sup>m</sup> and I went down to Keith to see the Laird becaus I heard he had gotten such another letter as myne from the Lady Humbie. After I met w<sup>t</sup> him I did comūnicat my letter to him, fearing yt he did suspect me of writing to the lady to his prejudice, but he was weel pleased qn he saw my letter; so he shew me 2 letters he had gotten fra the lady Humbie since she went, and his 2 answers to them, the copies qrof he keepit by him qrbly he perceived he is offended y<sup>t</sup> the lady did not comūnicat to him w<sup>t</sup> whom she left her papers, and to whom she gave a factorie at her departure. He spok some big words against the lady befor M<sup>r</sup> W<sup>m</sup> and me, which I took notice of.

Therafter we went to denner w<sup>t</sup> him and his lady, and he shew me how much my Lord Tweddal did recent the difference of these controverted merches betuixt him and Crightoun, and yt it were fit to remove it.

About 4 a'clock I cam up againe to Humbie and went to my chamber and did read a whyle upon Baxters holy commonwealth; upon that passage of Romans 13. 3, etc., and so I went to familie exercise.

I find the late raine had filled all the low rouses of Humbie so as they brok the wall.

This day was full of temptāns and my heart was not streight.

A fair day for the most pt.

15, *Thursday, 7 a'clock.*—This morning, being in Humbie, after I was readie Alx<sup>r</sup> Borthwick came to me, and made me ane accompt of some of the ladys affairs entrusted to him, and craved my advice. I desired to tak band of John Gilchryst in High Lyes for his byganes, payable at Mertimes, and to arrest his corns becaus he hes enough to pay; and is ane ill payer. He told me yt he knew no bussines of the ladys going wrong, though she wrote vtherwyse. Therafter I went to the study, and did read awhyle till denner time. After denner I sent M<sup>r</sup> W<sup>m</sup> Thomsonsone down to M<sup>r</sup> John Sinclair w<sup>t</sup> a letter and 6 peeces of write relating to M<sup>r</sup> Gedeon Penman, and a desire to send me his advyce for my learning the Hebrew. I sent him also my brasse instrument, yt I got fra the lady Humbie. He sent me his advice in my Hebrew in a letter, and sent me the Hebrew conjugaisons written w<sup>t</sup> his oun hand, written in 4 sheets of paper.

Therafter I retired myself to the study, and did read all my Lord Humbies negociā in Sep. 1648 betuixt the party at Stirling and the westland men, also I did read that plott against Hamiltoun and Argyle discovered by Captain W<sup>m</sup> Stewart in Octob. 1640, and all the prinll. depositions taken thereanent; therafter I went to supper and so to my chamber, where I found myself someqt unweell, yet the Lord had dealt kindlie w<sup>t</sup> me and I could not complean, only I was defective in my dutie.

A very seasonable day and the wind west.

16 *Sept<sup>r</sup>, Fryday, 7 a'clock.*—This morning, being in Humbie, after I was ready Alex<sup>r</sup> Borthuick cam to me q<sup>t</sup> to advise anent the teind of the roumes about Humbie. I advised him to set them for boll and fother, payable to the lady, becaus she will stand in need both of corne and stra. Therafter I wrote a letter to the Lady Humbie, shewing her the necessity of her hasting home, and telling her someqt of my meeting w<sup>t</sup> the laird of Keith, and the conveniency of my meeting w<sup>t</sup> her upon the way.

About ten o'clock I took my breakfast, and therafter I desired M<sup>rs</sup> Gray to have still a care of the child, and to send me word of any newes that comes from the lady; and so I



took my leave of them, and cam home to the Stone about 6 at nyt.

This day I did read the particular transaction in write at London betuixt the king and or commissioners, viz.: Dunfermling, Lowden, Shirref, Tweddale, etc., in anno 1642, after Traquairs parliat, and the particular discourses betuixt Loudoun and the bishop Laud, Marquis Hamilton, and Traquair, and the part reflexions among them, w<sup>t</sup> all the answers to their several objections against the proceeding of the parliat., qn Traquair was commissioner, all in a paper which is in Humble's study.

After I cam home, I found that Mr Ro<sup>t</sup> Broun and his wiffe were newly gone, having been in Haystoun since Tuysday; I found also my wiffe and children in good health, blissed be the Lord, so I retired myself to dutie in secret, and then to familie, and so I went to supper.

I found this day my heart hard to gather.

Two hours raine about noone.

17, *Saturday*, 8 a'clock.—This morning I lay someqt long, being weary w<sup>t</sup> ryding yesternight. After I was ready I took my breakfast, and then went to Bigger, and met w<sup>t</sup> Mr Alex<sup>r</sup>, who told me he had corresponded w<sup>t</sup> Lanerick, and that they had transported Mr Tho. Laurie from Robertoun to Lesmahagow, w<sup>t</sup>out one contrarie voice except Mr Jon. Hamilton and some that were unclear, and that they made ane act promising to endeavour that the stipend of Robertoun shall not be worsted by this transportān. He shew me also a letter from Mr Sam. Austin and Mr Alex. Strang, desireing to meet them at Craufurd kirk Wednesday nixt, which I suspect to be about my lady Queensberry her bussines.

I heard that S<sup>r</sup> Jo<sup>n</sup> Hay was buried this day 8 days, having died of a decay in the french disease. I cam down and dynd w<sup>t</sup> my wiffe, and thereafter did read upon Durhams treatise on Scandall, 4<sup>th</sup> pt., concerning the distinction betuixt schisme and division, and the severall rises of division in a church, and the sad effects thereof, and q<sup>t</sup> be the reasons of such sad effects, etc.

Toward night I retired myself to my weeklie search, and

found that the Lord had dealt very favorablie w<sup>t</sup> me through this week, both in conducting me and giving me succes in my journey, and giving me allowance in dutie qn I was abroad, and that yet my heart has been much more loose nor formerly, for which I beg the Lords mercie in Jes. Christ, and in his strength purposes to amend it; so I closed the week.

I found this day pretty free of temptatiouns.

Windie in the morning and raine afternoone.

18 Sept<sup>r</sup>, *The Lords Day*, 5-6 a'clock.—This morning before the sun, I got a letter from S. Jo. Cheislie, shewing me y<sup>t</sup> his lady was brought to bed at midnight, and desiring me to come over to sermon and be witness to the baptism, so, after secret and family worship, I went to Kerswell, and stayed ane houer and prayed ther, and then I went to Carnwath kirk. I heard M<sup>r</sup> W<sup>m</sup> Broun lecture on Ps. 69. 9, etc. OBS. That spirituall greivances should be Gods people's main complaint. 2<sup>o</sup> That a mans integrity nor his weel deserving will ward off the malice of the wicked. 3<sup>o</sup> That its no new thing for seekers of God not only to have many but pouerfull enemies. 4<sup>o</sup> That its good to have a good cause be the end, q<sup>n</sup> we are intrants. v. 5. That God is an all-knowing God. 2<sup>o</sup> That its advantage to a beliver q<sup>n</sup> he is all thro-uther to know God thus. 3<sup>o</sup> That impressions of the all-knowing of God is a good mean to bring furth confession of sin. v. 6. That its the property of the godly man to bear respect to the godlie, etc.

Therafter he preached on Luc. 10. 42. OBS. 1, That of all the many things that folk are taken up with, there is but one thing prin<sup>lly</sup> needfull. 4 reasons of it and 3 uses. OBS. 2, That to know God in Jesus Christ, and to injoy and enter-tein communion w<sup>t</sup> him, is the one thing absolutely needfull. Cleared from scripture, and 3 reasons of the point. 2 arguments to ingadg us to mak this our maine study. 4 wayes how the study of this one thing, proves ane antidote against carping cares, etc.

Afternoone I was witnes to the baptisme of S<sup>r</sup> Jo. Cheislie his sone named Walter. Therafter I heard M<sup>r</sup> W<sup>m</sup> Broun

preach on Luc 10. 42. Three more argts. to persuade ws to mak the study of that one thing needfull. Our maine work. 5 advantageous wayes how the making of that one thing our maine bussines will help ws to manage all our external worldly bussines; 4 eminent advantages to the beliver by winning to this fellowship in God in Christ. What it is not to give that one thing needfull its oun rounge, in 3; 4 marks of such as give the one thing needfull its oun rounge, etc.

After sermons I begged leave of S<sup>r</sup> Jon and cam away hom to the Stane about 5 a'clock, and after I had retired myself about ane houer and a half, I went about the explication of the catecheticall questions to the people y<sup>t</sup> conveene at our hous on the Sabbath.

This day I was somq<sup>t</sup> disordered tho' it was a good day.

A faire day but very cold.

19, *Munday*, 7 a'clock.—This morning, after I was readie, I took my breakfast, and ther cam one James Maxwell to me, who was in necessity. I gave him some money, and promised to bespeak the presbrie in his behalf for some relieff. Ther-after I went to Bigger and met w<sup>t</sup> M<sup>r</sup> Alex<sup>r</sup> and M<sup>r</sup> Ro<sup>t</sup> Broun, who wer w<sup>t</sup> M<sup>r</sup> Hen. Scot and Ja. Thriepland. I sat besyd them a whyle and payed for some seck but drank none, which I did not in Bigger thes three years. Then M<sup>r</sup> Jo<sup>n</sup> Veitch and M<sup>r</sup> Tho. Laurie did invite me to decyd a bussines betuixt them, which being very difficult I spok a litle to it, and advysed y<sup>m</sup> to bring all their papers, which might be a mean to secure M<sup>r</sup> Jo<sup>n</sup> Veitch in his 250 mks. per a<sup>n</sup>um out of the stipend of Robertoun, and appoint a new day and acquaint me.

Therafter I cam doun to the Stane w<sup>t</sup> M<sup>r</sup> Ro<sup>t</sup> Broun, and we dyned together somq<sup>t</sup> late. He stayed till it was past 4 at nyt and so went. I heard that the parliat. of England have resumed our act of Union and are going on in it. That the king of Sweden is dissatisfyed w<sup>t</sup> the agreement betwixt Ingland and Holland. That the English fleet is come home from the Zound wtout order becaus they had no victualls. Y<sup>t</sup> the lady Humbie cam to London from Bath upon the 10<sup>th</sup> of this moneth, and that ther is a meeting of 4 presbyterian, 4 inde-

pendent, and 4 anabaptist ministers at London to guard against all the encroachments upon ordnances: all this is in Waristons letter dated Sept. 10. At night I retired myself a litle to my book. Then to dutie: and found this was but ane idle day.

Frost in the morning, then cold and faire.

20 *Sept*, *Tuesday*, 7 *a'clock*.—This morning, after I was readie, I went to Bigger kirk, and heard M<sup>r</sup> Alex. Lev. preach on Jude 12. Feeding wtout fear is charged on them here as their sin. 4 wayes it may be understood, 1<sup>o</sup> wtout fear of God, 2<sup>o</sup> wtout fear of judgm<sup>t</sup>, 3<sup>o</sup> wtout fear of Church censure, 4<sup>o</sup> wtout fear of snares. Use to study the holy use of the creature. From the 2<sup>d</sup> p<sup>t</sup> of the text obs. that its lau<sup>ll</sup> for the servants of God to use similitudes to presse home truths on folks consciences. Fruitles christians are compared to clouds wtout water in two, 1<sup>o</sup> becaus they are unprofitable, 2<sup>o</sup> becaus they are tossed w<sup>t</sup> every wind of doctrine, etc.

After sermon I went in to the sessioun, and ther we did agree w<sup>t</sup> the presbyteries act to relax Marion Sinclar from excommunicacon, we also spok of contribution for the schoole, but left it till after harvest, only I was desired to speak for some timber in Leith.

Therafter I went to the ministers hous, being desired by M<sup>r</sup> Jon. Veitch and M<sup>r</sup> Tho. Laurie anent agreeing them, and they did both submit the difference to M<sup>r</sup> Alex. Lev. and me, so I caused Ja. Crichtoun draw ane submission, and they two wer to subscryve it and leav it w<sup>t</sup> M<sup>r</sup> Alexr., M<sup>r</sup> Tho. produced ane submission to the presbrie and the presbries act and decreet ordeining M<sup>r</sup> Jo. Veitch to have 250 merks all his life, subscryved be M<sup>r</sup> Pet. Kid, Clerk.

Therafter M<sup>r</sup> Tho. cam down and dynd w<sup>t</sup> me, and we spok of the business. After he was gone, I did read the rest of the afternoone upon Durhams treatise of Scandall, and then retired.

This was a tollerable good day to me.

Very rainie till nonne, thereafter fair.

21, *Wednesday*, 7 *a'clock*.—This morning, after I was



ready, I did read a litle on a compend of Sleidans comēn concerning the 4 monarchies, for refreshing my memorie in the generall historie of the world through the Caldean, Persian, Grecian, and Roman monarchies, and so outred the first book, which caryes on the story till the birth of Christ.

I dyned about 12 a'clock w<sup>t</sup> my wiffe, and afternoone I did read whollie upon Durhams Treatise of Scandall, 4<sup>th</sup> pt. cap. 10, What is to be done in order to visiting. 11 cap. what is to be done in closing doctrinall differences; cap. 12 what is to be done about personall faults or matters of fath. c. 13. What is to be done in divisions aryseing from Church government. cap. 14. Concerning doctrinall determinations. cap. 15. What is to be done in order to union about such decisions as have practicall consequences following y<sup>ron</sup>, etc., in all which he handles our present division in the church of Scotland most abstractly, but very solidly and tenderly.

Toward night, I wrote a letter to my sister Mary to tak off a sute of hairturk ryding cloths to my wiffe, and sent it in to Ed<sup>r</sup> w<sup>t</sup> Jo<sup>n</sup> Calender, and to bring me word how all in Humbie are. Therafter I retired myself to my secret dutie, and then to family, and after supper did read a storie out of Reynolds his triumph of Gods judgement against the execrable sin of murther.

This day I was quiet but much indisposed.

A very rainie night and morning, faire afternoone.

22 *Sepr.*, *Thursday*, 7 a'clock.—This morning after I was ready, I went to breakfast, and therafter I went to Bigger kirk to the presbrie: I heard M<sup>r</sup> Arch. Porteous exercise on Act 5. 23. In the text the officers bring a report which is both for their oune and the keepers vindication. The word (trewly) two wayes interpreted. Obs. That if any prisoner meet w<sup>t</sup> extraordinary closing of dores, it is such as preach the Ghospell. 2<sup>o</sup> That the officer and keeper can play to vthers handes from v. 24. That ordinarily grace and great wit go not often together, etc.

M<sup>r</sup> Alex<sup>r</sup> Pethan added in the text 2: the Apostles sure imprisonment, and their deliverance. ORS. 1, That sometimes the Lord maks his enemys first earand bearers of his

peoples delivery. 2° That wicked men leav no mean unesayed to embitter the lot of the righteous. 3° That ordinarily the Lord disappoints enemyes when they think themselves most sikker. 4° that its a hard thing to bear home the conviction of a disappointment on the wicked. 5° that the wicked are so blind as they cannot see most palpable proofes of Gods pouer. 6° that God whyles trysts his peoples deliverance w<sup>t</sup> impossibilities, etc.

After sermon I went in to the presbrie, qn we examined the business betuixt Old Birthwood and Jo<sup>n</sup> Gala, and found nothing in it. We gave a contribution at my request to Ja. Maxwell of Newlands. We did hear from the moderator that M<sup>r</sup> Geo. Blair was like to submit to church discipline, and ans<sup>r</sup> to us at Bigger, and so we are desired to delay the lady Queensberry; so we arose and went to denner, where I was appointed to pay the wyne. About 5 at night I cam down, and then retired.

This was a tollerable good day.

Very rainie till neer night.

23, *Fryday*, 7 *a'clock*.—This morning after I was readie I did read upon Durhams treatise on Scandall, 4<sup>th</sup> pt. cap. 16, concerning the remedeyes of division arysing from misapplication of pouer in ordination of ministers, and admitting to and debarring from communion, and in censuring or sparing ministers reall or supposed, also of the fears of misgovernment for the tyme to come, and remedeyes thereof; also what is incumbent to magistrats and people for remedying division in a church, together w<sup>t</sup> the grounds and motives of the desired Union. And so I closed and ended the book befor denner.

I dynd w<sup>t</sup> my wiffe, and thereafter saw my nighbour begin to lead in his beer. Thereafter I took my hors and went to the feilds. I went first to Skirling, then to Wintermoore and bespok And. Jenkisone to send his wife to be nurse to S<sup>r</sup> Jo<sup>n</sup> Cheislies child, and then I went to the hills and spok w<sup>t</sup> Rot. Patersone for some weathers to kill for the hous, and so came home. Thereafter I did read upon Sleidans compend or method of historie from the tyme of Constantine the great,

who devyded the empyr in Westerne and Easterne till the time of Charles the Great, Emp. of the west, etc.

Toward night I did read the lives of Augustine and Chrysostome, becaus they are often cited by M<sup>r</sup> Durham in reference to the divisions that were betuixt the Catholicks and Donatists in thes days, and how they caryed therin. Therafter I retired myself to duty.

This was a tollerable good day.

A louring grey day, rainie at nyt.

24, *Saturday*, 7 a'clock.—This morning after I was readie, I did read out that compend of historie written by Sleidan, and continued till the reigne of Charles 5, emperor, wherin are many busslings betuixt the Emperors and popes, and how the popes by degrees have stollen up to that greatnes and uncontrollednes they are at to-day, and someqt also concerning the historicall applicatioun of Daniels prophecies both in reference to the 4 monarchies and to the Turkish impyre.

I resaved a letter from the Lady Humbie, dated Whithall, 13 Septer, qrin she desires me earnestly to mak use of her factorie, but knowing there is no money in cash, and that ther is no present execution of justice, I resolved to forbear till her homecoming. About 11 a'clock M. fisher cam doun to me and stayed denner. She told me of Gedeon Jacks povertie and of Sam Levingstones imprisonment, and told me that if Geordie could not serve any longer, she wold find a M<sup>r</sup> to him. After we had dyned, I went to the feilds and stayed abroad neer 2 hors, and therafter cam in againe. Toward night I went about my weeklie search, and found yt tho the most part of the week had been free of outward temptations, yet my heart had been for the most pt hardened and heavie, neither can I observe any reall service I have done to God therin, yet he has been pleased to bring me thro it without any publik tash.<sup>1</sup> Blissed be his name.

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<sup>1</sup> A stain in a metaphorical sense ; disgrace, an affront.

'Mr. Hog was one from whom the greatest opposition to prelacy was expected, and therefor a tash must be put on him at this Synod.'—Wodrow, vol. i. p. 41. Jamieson's *Dictionary*, sub voce.

So I closed the day, the week and all w<sup>t</sup> praises to his blissed name for evermore.

This was a quiet day free of outward temptān.

Foule in the forenoon and faire afternoone.

25, *The Lords Day*, 7 *a'clock*.—This morning after I was ready and had done family dutie, I went to Bigger kirk and heard M<sup>r</sup> Alex<sup>r</sup> Lev. lecture on Lev. 9. The cap. hath 5 pts. Some things relating to Moses, some things to Aaron, some things to both, some things to God, and some things to the people. From the first obs. that its a praiseworthy thing in magistrats to be a good example unto vthers. 2<sup>o</sup> That no practice is allowable in Gods hous wtout his warrand. From the 2<sup>d</sup>, That in constituting a kirk God has his oune way of fitting instruments for his extraordinary service. 2<sup>o</sup> That its a dangerous thing to doe worship upon bare carnall priñlls. 5 eminent things in Aaron: from the 4 obs. that its a delightfull thing qn God taks pleasur in his peoples service, etc.

Therafter he preached on Math. 5. 8. Obs. That purity of heart is weel beseeming thes that are on their way to heaven. 3 objections answered anent endeavouring puritie of heart. 3 directions for going about this dutie. 4 wayes how to mak it our only work. 2 wayes how to exercise faith. Obs. 2, That the pure and upright in heart are blissed in this, that they shall see the Lord. What is understood by sight and qt by seeing the Lord. 4 marks of resemblance betuixt belivers seeing of God, here and their seeing of him in heaven, etc.

Afternoone I heard him lecture on 2 John. In the epistle 4 things, a salutāun, a commendān, ane counsall, and the conclusion. v. 1. Obs. That its a great honour to begin young to seek God, and continue so till grey haire. 2<sup>o</sup> That honors in the world are very consistent w<sup>t</sup> the grace of God. v. 3. That the best ornament that decors the Christian is grace. v. 4. That its a great commendān to a honorable family, to be much for Christ. 2<sup>o</sup> That its a sweet thing to see noble persons descended of religious parents following their example. v. 5. That following of holiness should be prest on lovers of holines, etc.



Therafter he preached on Matthew 5. 8. Three previous considerāons anent the seeing of God. 3 reasons why its a blissednes to see God. 3 things in this sight concur to mak ws happie, the object being sutable, the \_\_\_\_\_, and the faculty of seeing itself. 6 advantages arysing to the beliver from the seeing of God. One use of reproofe and another of exhortāun, both to them that see, and them that are in darknes, etc.

After sermons I cam home w<sup>t</sup> my wiffe, and met the buriall of Jo<sup>n</sup> Youngs wife; therafter I retired myself to dutie, and I found this a tollerable good day, and my heart was somqt refreshed in secret prayer.

A goulung, windie, faire day.

26 *Sept<sup>r</sup>, Munday, 7 a'clock.*—This morning after I was readie, I went about some bussines in the hous, my wiffe having tuned up a great claret wine puncheon full of strong aill, becaus our malt was all spoiled w<sup>t</sup> mytes. Therafter M. Fisher spok to me anent Geordie,<sup>1</sup> and I judged myself someway bound to keep him still for one terme more, in regaird honest servants are so hardlie found, and he is pious also.

I dynd about 12 a'clock w<sup>t</sup> my wiffe, and therafter M<sup>r</sup> Jo<sup>n</sup> Greg cam down to me and told me how dissatisfyed M<sup>r</sup> Blair and M<sup>r</sup> Rutherfurd wer w<sup>t</sup> my L. Waristoun for his so great concurrence w<sup>t</sup> the English at this tyme; he told me also that non cam to our appointed committee at Bigger this day, which we should have keepit anent Marg Robisone<sup>2</sup> suspect of witchcraft.

After we had conferred a whyle, he and I resolved to begin our Hebrew about Mertimes, and to mak use of M<sup>r</sup> Jo. Rows<sup>3</sup> gramer. About 4 a'clock my wiffe and I took horse and went over to Quodqn, being to mak som visits, and I being to go to Lesmahago to M<sup>r</sup> Thos. Laurie his admissioun.

<sup>1</sup> George Wilson, besides doing the duties of beadle and minister's man, must also have been in the employment of Mr. Hay.

<sup>2</sup> This and subsequent entries show that Margaret Robison in Skirling was suspected of witchcraft, and that an investigation took place. Mr. Hay prepared the process against her before the Presbytery.

<sup>3</sup> The author of this Hebrew Grammar was son of John Row, minister at Perth, and born there in 1568. He was minister of Carnock.

So we cam to Quodqn, and found M<sup>r</sup> Rot. and my sister very weel, and wer made very welcome. I did read a litle upon Cobitt upon prayer, who I judg does not so weel upon that subject as Gee. At nyt we supped, and M<sup>r</sup> Rot. lectured on Ps. 2, and we had some debates upon it, concerning the word—This day have I begoten thee. So we went to bed.

I was not in a right frame this day.

A louring morning, raine afternoone.

27, *Twysday*, 7 a'clock.—This morning, being at Quodqn, after I was ready and we had taken our breakfast together, I went to the correspondent meeting at Libertoun, and did tak my wiffe that way toward Kerswall. Ther met non from Lanerick, but the brethren of Bigger mett, and we spent till neer 4 at night in prayer, and conference about the two heads—1<sup>o</sup> What are the grounds of hope that we have now under thes dark, cloudie dispensāns of God toward the land. 2<sup>o</sup> What is our dutie to doe in thes tymes, when the Lord is threatening to shak the very foundatiouns of religion.

About 4 a'clock we took a drink w<sup>t</sup> M<sup>r</sup> Rot Levingstoun,<sup>1</sup> and therafter parted, my wiffe and I went to Kerswall to see the lady, having borrowed a naig from M<sup>r</sup> Jo. Rae to ride doun to Miltoun tomorrow. After we cam to Kerswell S<sup>r</sup> Jo<sup>n</sup> gave me all l. Waristouns līes to read, wherin I find ther is lik to be great contest who shall come doun commissioners to Scotland: That the act of Union is neer readie, leaving out the clause anent tollerān, also the article concerning our lawes: That the K. of Sweden is very offended w<sup>t</sup> the Inglish for deserting him: That the emperor has fallen in on Pomer, hes taken Dam, and beseidged Stettin: That the Turks dominion is all infested w<sup>t</sup> the plague: That ther is lik to be a stop of the mariage betuixt Franc and Spain, etc.

Therafter we went to supper, and so to exercise, and then retired and to bed.

I found this a tollerable good day.

A rainie day w<sup>t</sup> wind.

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<sup>1</sup> Graduated as A. M. in 1636, was admitted minister of Liberton in 1649, and died in 1677.

28 *Sept., Wednesday, 7 a'clock.*—This morning being in Kerswell, after I was readie, S<sup>r</sup> Jo<sup>n</sup> told me that my brother had written a letter to him, desiring to meet w<sup>t</sup> him anent some place under Waristoun q<sup>n</sup> he coms down, but he ansred him he was not coming. I did write a letter to the lady Humbie, showing that I would not medle w<sup>t</sup> her factorie seing she is to be at home so shortlie, and also diswading her to come be sea, becaus it is so uncertaine and tempestuous weather.

After breakfast my wiffe and I cam away and mett with M<sup>r</sup> Alex<sup>r</sup> Lev., M<sup>r</sup> Ro<sup>t</sup> Broun, and M<sup>r</sup> Jo. Rae, at M<sup>r</sup> W<sup>m</sup> Brouns hous, and therafter went all together to Lanerick, and gave them all their denner at Mary Maxwells hous, and after denner we went in, and visited my L. Carmichell and his daughters. My lord told me he heard that Sir George Booth was distracted in the tower. Therafter I acquainted S<sup>r</sup> Daniel that my L. Hoptoun had been visiting Skirling, and wold readilie step in betuixt him and that bargaine.<sup>1</sup>

About 3 a'clock I took leav of them, and M<sup>r</sup> Ro<sup>t</sup> Broun went w<sup>t</sup> my wiffe and me down to the Miltoun. We cam there about sunsett, being very wett, and met w<sup>t</sup> the lady, who made ws very welcome, therafter her husband cam home, and told ws that he had been convoying to his prison in Douglas Castle my L. Selkirk.<sup>2</sup> Ther is a great death of horses in this countrey and at Hamiltoun. We went to supper and then retired.

I found this day somq<sup>t</sup> raving to me.

A very great raine all day.

29, *Thursday, 7 a'clock.*—This morning being at Miltoun, after I was ready and had taken my breakfast, I allowed my wiffe to go down w<sup>t</sup> her brother to Calderwood to see her father, who is very sick and like to die; and M<sup>r</sup> Ro<sup>t</sup> Broun and I cam away and crossed Clyd at Crossefurd, and cam to

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<sup>1</sup> Negotiations were then going on for the purchase of Skirling by Sir Daniel Carmichael from Bailie Murray, who had let the mansion-house to Mr. Hay. There were some apprehensions of Lord Hopetoun offering for the estate.

<sup>2</sup> Lord Selkirk was the husband of Ann, Duchess of Hamilton. Through this alliance he had the title of the dukedom conferred upon him.

Lesmahago kirk about 11 hors, to the admissioun of Mr Tho. Laurie.

I heard Mr W<sup>m</sup> Broun preach on John 21. 15. In the words 5, The tyme, the person, the question, the ansr., and the charge. He raised observations from each of thes, but mainely insisted on thes three. OBS. 1, That Christs sheep must have food and cannot want. 5 reasons of the point. OBS. 2, That its a ministers maine concernment to feed Christs sheep. 5 reasons of the point. 6 things necessarilie required for right feeding. 5 things qrin the minister must be very skilful. Somthings also requisit in the people. 7 things which maks the sheep losse their appetit. OBS. that the maine qualificān. of a right feeding minister, is great love to the Lord Jesus Christ. Some marks of great love to Christ, etc.

After sermon Mr Tho. Laurie was admitted, and he took the heritors and elders be the hand, and me among the rest, in token of submission and acceptatioun. I could not refraine weeping, and wished Gods blissing to the bargane.

Therafter I heard Mr W<sup>m</sup> Jack preach on 2 Chron. 15. 2. From the context obs. that in all tymes of reformān. reformers meet w<sup>t</sup> great opposiūn, but the Lord helps ym through. From the text obs. That such as forsake God shall be forsaken of him. 6 considerāones for clearing the text. 5 cases qrin a people may be said to forsake God. 3 cases qrin God is said to forsake a people. The use of the doctrine applied to the congregatioun, etc.

After sermons I was pressed to dine w<sup>t</sup> the brethren in Mr Jo<sup>n</sup> Humes hous; therafter Mr Rob<sup>t</sup> Broun, Mr W<sup>m</sup> Broun, and I cam to Lanerick at 6 hours, and found Greenhead lodged at Mary Maxwells hous, w<sup>t</sup> whom we lay in one chamber, and he and I lay together. After supper we talked long, and then went to bed after prayer.

This was no ill day I blisse the Lord.

A very windie and rainie afternoone.

30 Sept., Fryday, 6 a'clock.—This morning being in Lanerick, after I was readie, Greenhead and we talked a long tyme together. He was going to the Synod of Glasgow to



get Mr Patrick Colvin transported to the kirk of Kelso. Alex<sup>r</sup> Forrest<sup>1</sup> cam to me and delivered unto me ane chartor of the lands of Threipwood, subscrybed be my lady Dutchesse, and ane seasing given to me therupon, both in parchment, and the seasing registrat; for his paines and registratioun he wold tak no money from me upon no termes.

Therafter I went to breakfast w<sup>t</sup> the rest, and trulie I found Mr W<sup>m</sup> broun very judicious, and I was very weel pleased with my conference w<sup>t</sup> him, having never been so much w<sup>t</sup> him before. About 10 a'clock I took my leav of Greenhead, who is still kind to me as he was wont to be. He tells me that it will be much for the advantage of the Gospell in the south that this mariage w<sup>t</sup> the Countesse of Buccleugh and Highchesters sone is caryed through.<sup>2</sup>

About 11 a'clock Mr Ro<sup>t</sup> Broun and I cam away from Lanerick in a very steep raine, and wer forced to com be all the boats, so I left Mr Ro<sup>t</sup> at Thankertoun rack, and cam home and found my children and family weell, blissed be the Lord. I did read a litle upon Clerks lives: The lives of Beza, Jon. Husse, and Jerome of Prague, who were both brunt at the Councell of Constance for some doctrine, by the papists, after which the Bohemians arose in warre 30 yeirs against the Empr. Sigismond under Zisca.

About night I retired myself, and went to dutie.

This was a tollerable good day to me, rainie most p<sup>t</sup> all day.

1 October, Saturday, 7 a'clock.—This morning after I was ready I went to Bigger and spok to Mr Alex<sup>r</sup>, who told me that he had got a letter from Jo<sup>n</sup> Kello, shewing that the legacie of 300 mks. left to Bigger Kirk was for the upholding and interteinment of the kirk without consent of the E. of Wigtoun, so y<sup>t</sup> we may dispose upon the anualls therof *ad pios usus*, we upholding the fabrick of the kirk.

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<sup>1</sup> Alexander Forrest appears to have been a writer and notary public in Lanark, and agent for the Duchess of Hamilton. The context shows that he was also the Keeper of the Particular Register of Sasines.

<sup>2</sup> This refers to the marriage of the Countess of Buccleugh with her first husband, the son of Scot of Highchesters. Their married life was short, and she afterwards became the wife of the unfortunate Duke of Monmouth.

About 10 hors Mr W<sup>m</sup> Thomsone cam to me from Humby, shewing me that the old Lady Humbie was to set her teynd corn in Humbie yaird, and that Adam had sent up horses to the grasse already, therefor he desired me to help them what to doe and to go w<sup>t</sup> him, seing I had the young ladies power. I comunicat it to Mr Alex<sup>r</sup>, who advised me to go to Humbie, and so fearing in the loose tymes, they might put themselves in possession by such indirect means, I took my horse and went w<sup>t</sup> Mr W<sup>m</sup> to Humbie, having given order to my man to go for my wife to Lanerick upon Tuysday.

I got a packquet of letters from Waristoun to S. J. Chiesley, and finding Mr W<sup>ms</sup> cover, I brak it open, and read all the letters, save Mr W<sup>m</sup>'s one, which were open, and then sealed them and sent y<sup>m</sup> to S<sup>r</sup> Jo<sup>n</sup>. I find them to be full of fears that nothing shall go right in reference to Scotland; that the Act of Union is neer closed, and the instructions making ready for Commissioners to come down.

I cam to Humbie about 10 a'clock at ny<sup>t</sup>, being very dark, and being forced to have 2 guys be the way, James Donaldsone guyd me from Hafleckkill to Humbie.

After I had supper I fell to my weekly search, becaus I could not get it gone about upon the way, and I found that all this week I had been much hindered in prayer at ny<sup>t</sup>, p<sup>tlie</sup> through distraction and company of strangers in the journey. The Lord help it in tyme to come, and pardon me byganes, yet the Lord had given me severall tymes inlargment of heart.

This was a prettie good day to my spirit.

A fair day, w<sup>t</sup> some easterly wind.

2 October, *The Lords day*, 7 a'clock.—This morning being in Humbie, after I was readie and had done family dutie there, I went to the Church and heard Mr Ja. Calderwood<sup>1</sup> lecture on Math. 27. 51, etc. In gen<sup>ll</sup> obs. That qnever you read of anything deducing Christs human frailty presently follows something that demonstrates his Godhead. Obs. There

<sup>1</sup> James Calderwood, A.M., graduated in the University of Edinburgh in 1642. Ordained minister of Humbie, 1649. He conformed to Episcopacy. He got a charter of the lands of Whytburgh, 27th June 1677, and died in 1679.

is nothing so hard but is mollified by virtue from Christs death. 2<sup>o</sup> That the virtue of Christs death reacheth to thes befor, as weel as thes yt dyed after his death. v. 53. That its no small thing to unchurch ane church. v. 54. That sometymes ther is more hops of profan souldiors, nor of learned rabbies. v. 55. That sufferers for truth have aye some sympathisers. 5 reasons why Christ was buried. v. 60. That somtymes fainters in small hazard, will get grace to be stout in greater hazard. v. 65. That qn church officers are not right, they are a snare to magistrats, etc.

Therafter he preached on Math. 5. 9. ONS. That it ought to be the duty of the Lords people to be peacablie disposed. 4 reasons of it. 4 motives for pressing the dutie of peacablenes. 3 cautions to be observed heerin. Some means to peacablenes, qrin are 4 things we must bewar of, and 4 things also we must do for obtaining peac. The text also imports peacmaking, als weel as peace keeping. 3 advantages by peacmaking: God is honored, the church is built, and we are bettered, and ane use of reproffe to peacbrakers, etc.

In the afternoone he preached on Exod. 20. 12. Three things qrin the duties of both tables doe agree in the point of obedience to both, the sin of contraveining both, in the justice of the master of both, the difference betuixt them are 4. A rule. The moralls of the 2 table give place to the moralls of the first. The first table is in order befor the 2<sup>d</sup> table, both in excellencie and nature. The division of the precept of the second table in the 5 comānd, 2 things, the dutie and the confirmation of it. 3 reasons why superiors in church and comonwealth are called father and mother. The duties of superiors to inferiors are 4, and the duties of inferiors to superiors are 3, reverence, submission, and maintenance. Item, the duties of equalls, etc.

After sermons I went home to Humble w<sup>t</sup> M<sup>rs</sup> Gray, and retired myself some more nor ane houer, then went to family worship, and so to supper, and then to duty againe.

This was a right good day, I blisse the Lord.

A great drying winde all day.

3, *Munday*, 7-8 a cloack.—This morning being in Humble,

befor I was readie the Lady Humbie elder cam to the gate, and offered to put her teynd in the barne yaird of Humbie, which I hearing went to her, and told her that it were fit her good daughter were first acquainted with it, and that it wold hinder her to set her oun teynd there, she alledging that all the teynd of Humbie was sett. I denyed it, to which she answered, if y<sup>t</sup> were trew indeed the yaird will not hold both, and went away w<sup>t</sup>out ane ansr., it appearing to me some servant had informed her y<sup>t</sup> she wold not get it granted to her.

About 10 a'clock Mr John Sinclar cam to Humbie, and therafter he and M<sup>rs</sup> Gray and I went down together to Keith and dyned w<sup>t</sup> him. In privat conference w<sup>t</sup> Keith, he told me how unsatisfyed he was w<sup>t</sup> the Lady Humbie, and that if he lived she would never get that decreet for her maintenance allowed her, becaus it was caryed over his belly, also that he suspected Mr W<sup>m</sup> Cheislie was the author of thes informations to the Lady Humbie, which made her write so sharply to the freinds.

About 3 a'clock Mr Ja. Calderwood came home to Humbie with us, and he and I walked a whyle in the garden. He told me he thought Mr Hutchesone wold be against the Union, becaus he was fallen to be so great with Mr Smyth, who rules all now. He told me also that he was to build a gate at his oun hous, and desired some pend stones<sup>1</sup> out of Crichtoun, but I persuaded him to stay till the Lady cam home and ask them from her. Therafter I did read a whyle on Christ's Victory over Satan by Masson, and so retired, and went to exercise and supper.

This day I found somewhat raving.

A prettie fair, cold day.

4 October, Twysday, 7 a'clock.—This morning being in Humbie, befor I was ready Alex<sup>r</sup> Borthwick cam to me, and I desired him expressly to sett the teynd of Humbie milne and Haltunhill in Humbie Barn yaird that I might mak g<sup>d</sup> what I said to the old Lady. Then he told me how angry

<sup>1</sup> The application of Mr. Calderwood, minister of Humbie, for pend stones out of Crichton seems to refer to stones forming some of the arches of the beautiful castle of Crichton, with which the minister wished to build a gateway.



the old lady was at ane ansr. which M<sup>r</sup> W<sup>m</sup> Cheislie and James Runciman had sent her y<sup>r</sup>anent.

About 8 a'clock I cam away from Humbie to Ed<sup>r</sup> with M<sup>r</sup> Ja. Calderwood, who told me that he thot the freinds had a reall mynd to trouble the lady about that taillie if anything aill Adam, and that M<sup>r</sup> John Drummond said to him ther was ane expresse taillie in the Contract of Marriage, which maks me think it expedient to take his and Keiths oath of the grounds of inserting that clause in the Contract least they may die and uthers persew it.

I cam to Ed<sup>r</sup> about 12 a'clock, and dyned with M<sup>r</sup> W<sup>m</sup> Chieslie in my good-broyrs house. I heard the Magistrats of Ed<sup>r</sup> wer new chosen, vizt., S<sup>r</sup> Ja. Stewart, Provest; Jon. Denholme, Ro<sup>t</sup> Foules, Geo. Sutie, yo<sup>r</sup>, and Gabriel Weer, Baillies; Rot. Murray, Dean of gild; and John Johnston, Treasurer. I spoke with M<sup>rs</sup> Brand about money to the Lady Humbie, who promised to send it. Therafter I went doun to M<sup>r</sup> Stirling's hous, and did read Waristouns letters, shewing y<sup>t</sup> y<sup>r</sup> was report of or Kings marying the Cardinalls neece, that the Army and Parlia<sup>t</sup> wer in no good terms, etc.

I conferred ane heure w<sup>t</sup> Alex<sup>r</sup> Chieslie, whom I found very stiffe, and exceeding ignorant in the things he holds forth as his profession.

This day was no ill day, I bliss God.

A prettie dry day.

5, *Wednesday, 6 a'clock.*—This morning being in Ed<sup>r</sup>, after I was ready I went doun the way and got my french printed Scots catholick bound, also I bought another paper book. Then I spok w<sup>t</sup> Adam Wat anent M<sup>r</sup> Ged. Penman (who was maryed the last week on Jane Levingston). He told me that he thot M<sup>r</sup> Sinclair and M<sup>r</sup> Andrew Borthwick wold do no good in y<sup>t</sup> matter. Therafter I met with M<sup>r</sup> Jon. Veitch yunger, who was glade his father and good-broyr had submitted their difference to M<sup>r</sup> Alex<sup>r</sup> Lev: and me, but wished me earnestly to determine his father to have 100 lib. of the annuity of 250 mks., and he thot the Presbrie of Lanericks bursary wold mak it up to the Parish againe w<sup>t</sup> some litle contribution. He desired also his father might have the

parish to seek and not the Presbrie for y<sup>t</sup> money. Then I breakfasted with M<sup>r</sup> W<sup>m</sup> Chiesley in my good-broys. hous, and so I took leave, and M<sup>r</sup> W<sup>m</sup> convoyed me to my horse.

I came away about 10 a'clock, but becaus I was ryding on a weak naige, which I had brought from Humbie, having left my ounie there, it was sunsett before I cam home, having lighted ane hour at the Bridge end. After I cam home I found all my family weel. I blisse the Lord, my wife being com home yesternyt from Calderwood. She tells me y<sup>t</sup> she fears her brother shall be worse nor her father was, which the Lord in mercie prevent, and that she left all at Hamilton weel, that my Lady Lanerick is dead, and my lady dutchesse nurses her second sone W<sup>m</sup>. Then I retired, and so I went about familie exercise and so to supper.

This day was barren of good meditations.

A very windie day, with some raine.

6 Octobr, Thursday, 6 and 7 a'clock.—This morning after I was ready I thot to have brought home my hey, but could not for raine. Therafter I sent my man to Skirling to see it, who told me some of it was alreadie away.

After I had breakfast, I went to Bigger to the exercise. I heard M<sup>r</sup> Alex<sup>r</sup> Pethan exercise on Acts 5. 25. In words 3 things, the recording the message, the message itself, and the consequents. In the recording 5 things, the tyme, the mess<sup>r</sup>, the parties to whom, and the act itself. In the narratioun 4 things, the note of attention, the title, the place, and their exercise. v. 26. 5 things, who is imployed, their act, the manner, the reason, and the ryse of the reason. 3 reasons why the mess<sup>r</sup> brings the news. 4 significatiouns of the word behold. 4 acceptations of the word prison. 4 acceptations of temple. 4 reasons why they wer not now also rescued. 5 differences of fear in the godlie and wicked.

M<sup>r</sup> Rob<sup>t</sup> Levinston added obs. that Satan hes many to run his erands. 4 reasons of it. Obs. 2 that the malice of the wicked is insatiable towards the godlie. 3 reasons. Obs. 3 that the wicked are bounded and get not leav to doe all the ill they wold to the godlie. Obs. 4 that these that will not fear the Lord, are put to fear men, etc.

After exercise I went into the Presbrie. A letter was read direct to the Presbrie from the Presbrie of Kirkcudbright, exhorting us to imbrace overtures of Union when they shall be proposed. Another from Mr Al. Strang excusing the lady Queensberry *pro hac vice*. We appointed a Committee to be at Skirling on Monday nixt to ans<sup>r</sup> both letters and to revise the minutes; also to plant a schoole there. I am one for all thes 3. About 3 a'clock we went to denner, and dyned together. I had a letter from the lady Humbie regretting she had written formerly to offend any persons, and telling me she wold send me word q<sup>r</sup> to meet her. So I cam home and retired myself, and so to family dutie.

This was ane indifferent good day to me.

Great raine till noone, y<sup>r</sup>after mixed.

7, Friday, 6 a'clock—This morning, after I was ready, I went to Heavysyd and Skirling Maines, and borrowed all their horses to carry home my hey from Skirling. I bought also a ruck from Ja. Robisone for 4 lib. 6 sh. 8, so that my whole hey was a great ruck of the Lawes meadow, and 3 litle rucks, which coast me 12 lib. 13 sh. 4<sup>d</sup>, all which I did put in one sow in the yaird this day. This last night the broun naig called Stoddart, which I had borrowed out of Humbie, being put in Skirling yaird, did either run away or was taken out, so as I could not find it again.

The rest of this fornoone I spent in looking and helping the people to sett my hey in the yaird, and thereafter dyned w<sup>t</sup> my wiffe alone. In the afternoon I did read upon Gee of Magistracy on Rom. 13. 1. The text to be understood of the persone, not of the office. *δυναμις* differs from *ἐξουσια* thus, the first signifies mere mightiness or ability, the latter signifies such a power as consists in right interest or propriety. *ἐξουσια* in the new testmt is aplyed 1<sup>o</sup> to things privately possessive; 2<sup>o</sup> to matter of actioun; 3<sup>o</sup> to matter of command or authority over persones; many texts cited and explained to shew all thes particulars. Two objections from Luc. 4. 6, and Rev. 13. 2. Answered, The devill hath a physicall power in materiall or elementary things, and a political power in relation to his fellows the evil spirits, but

in moral and human proceedings, he hath no more but a suggesting or tempting power. This I read till pag. 15.

At night I retired myself, being somq<sup>t</sup> unweell, and then went to familie dutie and so to supper.

This was a tolerable good day.

A windie day w<sup>t</sup> some raine.

8 *Octob<sup>r</sup>, Saturday, 7 a'clock.*—This morning, after I was ready, I went to Bigger to have spoken w<sup>t</sup> some folks for meall, but could find none of them. I met w<sup>t</sup> J<sup>n</sup> Callender, who told me he had broght home my wiffe's new ryding cloath, for which I payed to Jo<sup>n</sup> Mowbray upon Wednesday 100 mks. for stufte making furniture and all.

After breakfast I did read upon Gee on Magistracy when power is distinguished in naturall and morall, pag. 15; naturall is also found in brute beasts, morall is only among reasonable creatures; and that moral power is only intended in the text Rom. 13. 1, is proven by the other argt<sup>s</sup>, but is specially fra the definition of magistracie by Austine, Polanus, Zanchius, Bucan., Grotius, and others. 4 ways q<sup>r</sup>in a pouer may be said to be lawful or unlawful in regard of mater, persone, title, and use, pag. 29. Again unto the constitution of a pouer in its essence. 3 things are not necessarily required, the mater of the pouer, the persone to sustein it, and the moative of that person with that power, all which are cleared bothe in law<sup>ll</sup> and unlaw<sup>ll</sup> powers till pag. 40.

I dynd alone w<sup>t</sup> my wife and childrin, and after much search found that horse againe which had gon away on Thursday night. The afternoone I spent in reading, and walking abroad, and viewing my maps.

Towards night I went about my weekly search, and found indeed that the Lord had been very propitious and favorable to me in my wholl bussiness, and had also given me some allowance in dutie, for which I blisse his name, but alace I found my spirit heavy and severall tymes very indisposed for the Lords service, for which I begg his pardon in Christ, ther-after I went to dutie secret and familie, and the Lord closed day and week weel.



This was no ill day I blisse the Lord.

A very fair day and frostie.

9, *The Lords day*, 7 *a'cloak*.—This morning, after I was ready and had done duty in the family, I went to Bigger kirk and heard M<sup>r</sup> Alex<sup>r</sup> Lev. lecture on Levit. 11. The cap. hath 3 pts. 1<sup>o</sup> Directions anent thes things mad the people clean in eating. 2<sup>o</sup> What things may not be touched. 3<sup>o</sup> His designe in the wholl cap. OBS. That the Lord knows weel how to guard against the temptāons of his oune people. v. 1. That the Lord loves joint acting in kirkmen and statesmen to doe for him. 5 considerāons which tak up the substance of the wholl cap. Then OBS. 1, That in the use of meat and drink, we must learn to hold all our creature in-joymts of the Lord. 4 reasons given in the last vrs. why we should be holy, and ane vse of all that is said, etc.

Therafter he preached on Math. 5. 9. OBS. That this great degree of blissednes is attainable by Christians to be called the sones of God. 2 things imported in being called the sones of God. Sones may be looked on under a 3 fold notion, as Christ, as all creatures, and as belivers. OBS. 2, That its a blissed priviledg and dignity to be sones and daughters to God Almitie. Instanced from divers scriptures. 3 reasons of it, from the causes of it, their allyance, and their honour. Their dignity of alliance 3 fold, God, Christ, and the saints. 3 marks of knowing ourselvs to be children. 3 infallible marks of soneship, adoption, regeneration, and a holy conformity to Gods image. 4 things qrin children doe resemble God in some sort, etc.

In the afternoone he lectured on Jude 1-4. In the epistle 3 things. In the salutāon 3 things: The person saluting, the persones saluted, and the things wished. From the name OBS. That its good to have a name among Christs freinds. From the title servt. OBS. That to be faithful in any station God calls men to, is a great honour. From the person saluted OBS. That sanctificāon is one of the most glorious ornaments of a Christian. 2<sup>o</sup> That grever grace is in reality it will be keeped to the Lord. v. 3 OBS. That the meanest truth is worth contending for, etc.

Therafter he preached on Math. 5. 9. Three further considerations for pressing home the point of holines. It's attainable, it's needful, and it's comfortable. 4 distinctions necessary to be knowen for answering that doubt of having many ups and douns in our condiūn. 3 sorts of persons ready to deceive themselves about their interest: Ignorant persones, hypocrites, and somtymes the trulie godly. 2 fals grounds of ignorants. 4 wrong grounds of real belivers, viz., afflictions, temptations, desertions, and ane dwelling corruption, all answered, etc.

After sermones I cam home wt my wife and retired till neer 7 ho<sup>rs</sup>, and then went to catechetick explain and family dutie, and so to supper, and therafter to dutie againe.

This was a right good day, I blisse the Lord.

A very stormie, rainie day.

10, *Munday*, 7 a'clock.—This morning, after I was ready and had breakfasted, I went to Skirling, being appointed by the Presbrie and w<sup>t</sup> uys stented the Parish of Skirling for a schoolm<sup>rs</sup> stipend<sup>1</sup> in payment of 100 mks. per annum, and 4 lib. to uphold the hous, and fixed upon that house which was the old ministers manse.

Therafter I came into the ministers, being appointed one of the Comittee for visiting the minutes, where we appointed a letter to be written to the Presbrie of Penpont for presenting my lady Queensbery befor our Presbrie, thereafter we went through the minutes and corrected them till the beginning of Sep<sup>r</sup>, and then we dyned w<sup>t</sup> the Minister and therafter departed, M<sup>rs</sup> Alex<sup>r</sup> Levingstone and Alex<sup>r</sup> Bertram going to Broughton to assist M<sup>r</sup> Ro<sup>t</sup> Broun in that Session. We were also informed that Jo<sup>n</sup> Cleghorn, Kirklawhill, did one dark ny<sup>t</sup> see a good many men and women dancing, and a great lyt w<sup>t</sup> them, which imeditlie disappeared, and which he sayes were witches.

I bought from John White in Skirling 6 bolls of oats at

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<sup>1</sup> The policy of establishing a school at Biggar was also followed at Skirling. In the former place the tower was purchased for a school, and at Skirling the old manse was fixed upon for that purpose. This shows the prosperous state of Scotland under the Commonwealth.

5 lib. boll and peck Skirling met,<sup>1</sup> and shold reseive them betwixt Mertimes and Youle. I did lend Mr Ro<sup>t</sup> Broun of Broughton Mr Durhams tractate of Scandall and thereafter I cam hom, and Mr Jo. Greg and Mr Antony Murray cam w<sup>t</sup> me, and stayed till neer 5 a'clock at night. Therafter Culterallers cam to me, and told me he had been at Kerswell and desired me to appoint a tyme to come to Culter for ending y<sup>t</sup> divisioun of the Common.

Towards night I did read on the lives of Wheatly and Spanhemius, and this day changed my privat prayer I used to have after supper, in praying w<sup>t</sup> my wife hand to hand<sup>2</sup> befor we go to bed, and so I went to supper, and so to bed.

This was but a raving day, yet God was good to me.

Foule till noone, thereafter fair.

11, *Tweysday*, 7 a'clock.—This morning after I was readie, John Whyte in Skirling cam to me and I delivered to him 21 lib. in part of payment for his oats, so I rest to him 8 lib. 14 sh. After breakfast I went up to Bigger to sermon. I heard Mr Alex. Lev. preach on Jude 14. 3 things in Enoch's prophecie, Christs coming, the majesty of his name, and the end of his coming. 4 Reasons why Jude mentions this prophecie, being noq<sup>r</sup> else recorded. From the prophecie obs. that q<sup>t</sup>ever things have been prophecyed of old of judgm<sup>t</sup> to come, are particularly applicable to christians in this generation. A 4 fold period of Christs coming in the flesh, in the word, in his spirit, and in judgm<sup>t</sup>. 3 Reasons why Christ hes so stately a train, how the saints are said to judge the world in the last day by applauding and approving the sentence of Christ on the wicked, etc.

After sermon I went into the Sessioun, where we examined Sylvester Chapman, who denied his drunkness, and we took it to probatioun; we also examned Ja. Nesbit. We appointed some to view and buy Ja. Dicksone's timber for the Schoole,

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<sup>1</sup> The Skirling mett was a local measure. There were numerous instances of diversity of weights and measures.

Praying hand to hand seems to refer to holding each other by the hand when in the act of prayer.

and intends to gather the contribution for the Schoole after the fair day of Bigger.

Therafter I cam home and dyned w<sup>t</sup> my wife, and becaus it was told me Scotland was 20 yers in Edward 1. of Ingland his peaceable possession at the tyme of the competition betwixt Baliol and Bruce, and that that tyme was very like to this tyme, I did read in Buchanan the wholl story of that tyme all this afternoon, and found it not very unlyke, yet the English never had such peacable possession as now, but y<sup>t</sup> which recovered all to the Scots was that R. Bruce demolished all the forts still as he recovered them from the English. M<sup>r</sup> John Greg cam and stayed a good whyle wt me, and therafter I retired to duty, my wife being sick.

This was a tollerable good day.

A very great raine all day.

12 October, Wednesday, 7 acloak.—This morning after I was readie I took my breakfast, and therafter I came away to Haystoun, being desired by a letter from my brother to come ther. After I had lighted I was made more welcome nor ordinare, and after some gen<sup>l</sup> discourses my brother and I walked abroad to the feilds. He told me that he had sent for me to impart ane business to me of my concernment as weel as his: That he had apprysed Smeithfeilds estate and was infest upon the band I trusted him w<sup>t</sup>, that if he got good of it it should be to my advantage; that to get himself in possession he had taken a tack of Smeithfeilds estate from W<sup>m</sup> Hay and ane assignation also. That he was lik to agree w<sup>t</sup> S<sup>r</sup> Ja. Douglas and all parties till my L. Tweddall staped in and hes marred all, and opposed him. That my brothers design was to have had me agreeing w<sup>t</sup> S<sup>r</sup> Ja. Douglas and buying his right, etc. To which I said ther was a moth in that estate, I would not medle w<sup>t</sup> it, only he desired me to speak to my Lord Tweddall, which I promised, and to send him word. He told me also that he was content qn I pleased to come and close w<sup>t</sup> the Lady Dutchesse and tak infestment of Craignethen, as also that he wold dispone Deuchar and Grashope to me, I giving him backband for his warrandice



which I promised, and in the meantime to devyd the kaine<sup>1</sup> betwixt him and me till yt be done.

At night we cam in together, and I blessed God that I found him in so good temper and wished yt it might continue. He told me also that he had lent W<sup>m</sup> Hay money because he would needs go out of the country, and yet he heard he was not gone. After we had supped we walked a while in the hall and then retired to chamber.

This was a good day, the Lord follow it with mercie.

A pretie fair, louring, day.

13, *Thursday, 6 a'clock*.—This morning being in Haystoun after I was ready I thought to have gone to Deuchar for money and my brother with me, but Ja. Blackstocks cam and told me they had it not yet readie, so I caused him acquaint them to meet me w<sup>t</sup> it at Haystoun upon Monday com 8 dayes at 10 h<sup>rs</sup>. After I had taken breakfast I made ready to get to Humbie, being desired by the lady Humbie that I might know if she wer upon her journey homeward. My brother and I resolved that I should go to Bothans and speak w<sup>t</sup> my Lord Tweddall, and send my brother word how I found my Lord disposed towards him. He resaved a letter fra Sir Ja. Douglas to meet at Edinburgh y<sup>r</sup>anent, so we resolved that M<sup>r</sup> And. Gilmore and Sir Jo. Cheislie should meet for my brother the last Thursday of this month.

About 9 a'clock I cum away and met Black Barronie<sup>2</sup> and his sone upon the way. I cam to Humbie about 3 acloak in the afternoon, and finding no word come from the Lady I went over to Overkeith and saw Jo<sup>n</sup> Porteous, the lady's officer, sick, and prayed w<sup>t</sup> him. After I cam back Joseph Brodie was come: he told me he had been w<sup>t</sup> the Gen<sup>l</sup>, who told him that there wold be a Session this winter,<sup>3</sup> that the

<sup>1</sup> Kain fowls delivered as part of rent.

<sup>2</sup> Sir Archibald Douglas, third baronet of Blackbarony, got a charter under the Great Seal of the lands of Blackbarony, 31st July 1643, was appointed by Charles II. lieutenant-colonel of the Militia regiment of Linlithgow and Peebles, 2nd December 1669. After the Revolution he was appointed by King William Master of Works for Scotland, 24th December 1689. He married Lady Mary Keith, daughter of William, seventh Earl Marischal.—Douglas's *Baronage*.

<sup>3</sup> A resumption of the Court of Session, which had been suspended since 1650.

Commissioners were now a choosing to come doun, and he tho<sup>t</sup> Waristoun would be one, which I doe not think; and that he expected the Signet wold be opened the next week; that the army had desired to have a Cheiff Commander, and had justified the Northern brigade.

This day M<sup>r</sup> Ja. Robinsone, Minister at Cranstoun, was buried. After retirement I went to Supper and so to our Chambers.

This was a tollerable good day to me.

A very fair, seasonable day.

14 *October, Fryday, 7 a'clock.*—This morning being in Humbie after I was readie I spok w<sup>t</sup> Joseph Brodie, who told me a story, how my L. Traquair had robbed Jo<sup>n</sup> Burnet of 2 bands of 1200 mks., which I thought very unhandsome. He told me also that M<sup>r</sup> Kirkton had written for him, and that he was going to him.

After breakfast I went to the studie, and did read over the storie of Wallace and King Robert Bruce out of Hollinshede, which I find to be nothing els but a translation of Boethius and Buchanan. I had this morning sent M<sup>r</sup> W<sup>m</sup> Thomson into Ed<sup>r</sup> to know what word was come from the Lady Humbie becaus she promised to tryst me about this tyme. So I did dutie in the familie for him. In the after-noone I did look over a trunk of old papers that wer in Humbie, some q<sup>r</sup>off had belonged to the old Erle of Haddingtoun,<sup>1</sup> and did put them in order, most part of them are useless and unserviceable. Therafter I went to the feilds, and did read over the articles of the Peace at Munster, anno 1648, betwixt Philip 4 of Spaine and the States of the United Provinces, q<sup>r</sup>in I perceive great respect had been had to the Prince of Orange. Then I did read till night upon the history of the tryell and arreignment of the Bishop of Canterbury, written be M<sup>r</sup> Prynne, wherin he is accused by the House of Commons and the Scots Commissioners, and so defends himself by Counsell, etc., a pretty story.

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<sup>1</sup> The papers of the old Earl of Haddington are at different times referred to in the *Diary*. They were kept in a trunk at Humbie.

At night I went about secret and familie duty.  
This was a tollerable good day.  
A very fair, seasonable day.

15, *Saturday, 7 a'clock*.—This morning being in Humbie after I was ready, according to my promise to my brother, I went to Bothans to see my Lord Tweddall<sup>1</sup> and my Lady. After I came ther I met w<sup>t</sup> M<sup>r</sup> Alex<sup>r</sup> Hay and Linplum and then went to denner, Lady Sophia Areskin being y<sup>r</sup> waiting on my lady lying in. After denner my lord and I walked together near 3 hours in the garden. I proposed the bussiness of Smeithfield to him. He told me that he took it ill my brother had never acquainted him w<sup>t</sup> his intention to doe for that familie, that none wold blame him for doeing for S<sup>r</sup> Ja. Douglas, his children being next designed in the taillie, that it looked not weel my brother shold first convoy W<sup>m</sup> away and then possesse himself of his estate. I told him my brother had never taken W<sup>m</sup> by the hand but out of compassion, being like to starve, that my brother was nearest to that familie of the name, that I apprehended W<sup>m</sup> had given some information to his Lordship concerning my brother, which he did not planely ans<sup>r</sup>. I desired him to hear my bro<sup>r</sup> and doe nothing till he heard him. He said he wold ray<sup>r</sup> hear me. I desired him to endeavor to compose the business among y<sup>m</sup>, etc.

Thereafter I went up and saw my lady and took leave of my lord, and to engag him I lent him 2 books of architecture out of Humbie, and we parted w<sup>t</sup> great respect, and so I cam back to Humbie.

After I cam back I went immediately about my weekly search, and found that the Lord had been very kind to me thro the week, in meeting with my bro<sup>r</sup>, in my journeyes, and in my addresses to the throne in allowing me tenderness, tho

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<sup>1</sup> The Earl of Tweeddale here referred to was the first earl. William Hay, who had recently succeeded to Smithfield, was in straitened circumstances, and Mr. John Hay of Haystoun had taken measures for obtaining the estate, which were displeasing to his lordship. Mr. Andrew Hay acted a cautious part between them.

alace I have made but small proficiencie in holiness, the Lord help it.

This was no ill day, though I found not my heart so close as I would.

A very fair day after 9 hours.

16 October, *The Lord's day*, 7 a'clock.—This morning, after I was readie, and had done family duty in Humbie, I went to the church and heard M<sup>r</sup> Ja. Calderwood lecture on Math. 28. 11, etc. Two things in the words: Christ's resurrection proven and his institūon of a ministrie. v. 11. obs. That the Lord measures tymes and seasons for the good of his oune church. 2<sup>o</sup> That Gods wisdome is great in drawing a testimony from enemyes. v. 12. That its a dangerous thing to ingadg in ane ill cause. 2<sup>o</sup> That lying is one of the devil's engynes q<sup>r</sup>by he opposeth the ghospell. v. 15. That mony is a great idoll. 2<sup>o</sup> That such as will not resaeue the truth shall belive lies. v. 16. That places of meeting w<sup>t</sup> Christ should be weel keepit. v. 18. That the Lord hes appointed a ministrie in his church, and it is ane effect of his almitie pouer. 2<sup>o</sup> That the work of the ministrie extends to all nations. 3<sup>o</sup> That Christians should hev respect unto all God's co<sup>m</sup>andments, etc.

Therafter he preached on Math. 5. 10. The last step of blissednes. 3 things mak persecutions blissings, a good cause, a good person, and good ends. OBS. 1, That how meek and peacable soever a christian be, yet he may meet w<sup>t</sup> persecution. 3 reasones of it. 8 designes in God in letting his people meet w<sup>t</sup> persecutions. 3 vses of it. 3 things to be provyded that we may suffer persecūns, a stock of grace, of promises, and of assurance. 4 graces to be provyded. OBS. 2, That the Lord preparis his people for persecūns befor he bring them on them. OBS. 3, That q<sup>t</sup>ever be the pretences of the wicked persecuting the godly, holines is the true cause, etc.

In the afternoone he preached on 6 co<sup>m</sup>and, Exod. 20. 13. This is the first of thes co<sup>m</sup>ands that shew the right of them. The reason why thes comands are set down negatively. 3 reasons wherin a mans life may be lau<sup>lie</sup> taken away: be the magistrat, in warre, and in self defence. 3 reasons why this



coṃand is annexed to the 5<sup>th</sup>. 4 duties required of ws by this coṃand toward uthers, meeknes, compassion, protection, and mercifulnes. 4 motives to reliev the needy. 5 rules in shewing mercie, etc.

After sermons I spok w<sup>t</sup> Keith, who told me he had gotten a letter from the Lady Humbie, but belived not that she had not resaved his lres. Therafter I cam up to Humbie and retired myself to secret dutie, and then helped in familie dutie, and so went to supper.

I found this a good day, I blisse the Lord for it.

Fair in the morning, very rainie afternoone.

17, *Munday*, 6-7 a'clock. This morning being in Humbie after I was ready I went to the studie, and did putt some old papers that wer in the wardrob in order and took out the printed papers from among them, and put them into the press of the studie: therafter I went to breakfast with M<sup>rs</sup> Grey and Alex<sup>r</sup> Borthwick, and so I took my horse towards Haystoun. By the way I called at Afleckhill and spok w<sup>t</sup> Ja. Donaldson, who told me that my L. Tweddall had offered to buy y<sup>t</sup> portion of land in debate betwixt him and Humbie if he had not best right to it; he told me my Lord's rent about Borthwick was 2300 mks. He offered to tak Smibert's rounge from Humbie, if we wold sett it unto him. I came to Haystoun about 4 a'clock at nyt in the greatest raine could be, and a little after cam my brother from Pebles, who had been at a Justice Court upon Jaimie Pretsill's wife, who had killed her oun child. I related unto him all that had passed betwixt my L. Teveddall and me, in reference to that bussiness betwixt him and Sir Ja. Douglas; my brother shew me a letter from W<sup>m</sup> Hay, who is now at London, and desires my bro<sup>r</sup> to send him up some more money: I told my bro<sup>r</sup> that I tho<sup>t</sup> my L. Teveddall a direct party against him in this bussiness; and therupon we resolved to go to Kerswall to Sir Jon. Cheislie, and to tak his advice in that bussiness. I told him I liked not the bussiness, and that I feared they should not much vaunt themselves, that meddle in that bussiness of Smeithfeild.

At nyt, after we had supper, my bro<sup>r</sup> and I talked long in my chamber, and so we parted.

This was a tollerable good day.

A very vehement raine all day.

18 *Octob<sup>r</sup>, Twysday, 7 a'clock.*—This morning being in Haystoun, after breakfast my bro<sup>r</sup> and I took horse and cam away to Kerswall, we called by the way at Kirkurd, Dolphintoun, Newholme, and Dunsyre, and at last cam to Kerswall about 3 a'clock afternoone.

Ther we found W<sup>m</sup> Cheislie, who is to be maryed upon Thursday next. We went apart w<sup>t</sup> S<sup>r</sup> Jo<sup>n</sup> and did comūnicat all our bussiness anent my Lord Tweddall with him, and desired him to be trysted for my bro<sup>r</sup> at Ed<sup>r</sup>, Octo. 27, which he did not decline, but having debated the matter fullie, it was resolved that my brother shold go to Bothans to my L. Tweddall and shew him the trew grounds of his rights, and deal with him to compose the bussiness betwixt S<sup>r</sup> Ja. Douglas and my bro<sup>r</sup>, or els not to come to the meeting at all, and to shew him that Sir Jo. is to be at the meeting for my bro<sup>r</sup>, though my bro<sup>r</sup> reasoned much against this, yet he condescended at last to follow this way; but I thot the wholl bussiness wold blow up at last.

I spok with S<sup>r</sup> Jo<sup>n</sup> privatlie also, who told me he wold oune that bussiness upon my accompt, and wold have me to demand some write of my bro<sup>r</sup> for evidencing my right to that apprysing of Smeithfeild. But I told him I durst not mistrust my bro<sup>rs</sup> ingenuitie, having promised so fair to me at Haystoun. S<sup>r</sup> Jo<sup>n</sup> also did advyse my bro<sup>r</sup> to go on with that business of Cragneithan, and tak infetment y<sup>r</sup>of, becaus all men pityed the lady,<sup>1</sup> and so we went to supper and to the exercise, and so to bed.

This day was somq<sup>t</sup> raving to my spirit.

A soft day and raine at nyt.

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<sup>1</sup> This refers to the Duchess of Hamilton, whose husband, the Earl of Selkirk, had been imprisoned in Douglas Castle, while she herself was in straitened circumstances, and to some arrangement for the transfer of Cragneithan, probably to raise money for her ladyship.

19, *Wednesday, 7 a'clock*.—This morning being in Kerswall, after I was ready, I spok with S<sup>r</sup> Jo<sup>n</sup>, who shew me the l<sup>res</sup> from London, shewing that there is a Committee of Parlia<sup>t</sup> nominated, with pouer to them to name 10 Judges and 5 Commissioners for our Scots affairs. The Judges are to be half Scotch and half English, and ane endeavour is to be essayed to reduce our lawes to theirs, which I think impossible. It is to me no good newes: That the lady Humbie is not yet come from London, and that she wants money to bring her doune. We went to breakfast, and therafter, having confirmed yesternights resolution to my brother, he and I cam away together. I promised, in the Lord's strenth, to meet him at Haystoun on Monday, and so we parted, and I cam homward, and trewlie the Lord was pleased to allow me a blink of communion with himself by the way. I cam home befor denner, and found my wife and children in good health, blissed be the Lord: my wife told me she found her child quick in her bellie. I resaved a letter from John Veitch at London, desireing counsell anent his coming down, and essaying to get some place at the settling of places heer; I resaved another letter from Culterallers, desyring when I would keep tryst for Culter Commoun.

In the afternoone Ja. Dixone cam to me and offered me his oats and beere in Stone for money. Therafter cam Dolphinstoun, and shew me his sister was at the point of death at Slipperfeild,<sup>1</sup> and so durst not stay all nyt. So I retired myself to dutie and familie exercise.

This was a good day, blissed be God.

Most pairt raine, especially at ny<sup>t</sup>.

20 *Octob<sup>r</sup>, Thursday, 7 a'clock*.—This morning, after I was readie, I took breakfast, and then went up to Bigger to the Presbrie. I met w<sup>t</sup> Jo<sup>n</sup> Threipland, and bot from him 5 bolls of oats at 5 lib. the boll ready money. I met also

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<sup>1</sup> Dolphinton's sister was the wife of William Russel of Slipperfield, referred to at various times in the *Diary*. He was an ardent Covenanter, and was fined £600 in 1662. Mrs. Russell died in the following week.

w<sup>t</sup> M<sup>r</sup> Ro<sup>t</sup> Broun, who told me my sister was in health, blissed be the Lord.

About 12 a'clock M<sup>r</sup> Alex<sup>r</sup> Pethan not being come, who should have preached, we wanted sermon and went into the discipline. We resaved a report of the scandalous servants in Lithehop, and advised the minister to rebuke them publickly. They appointed M<sup>r</sup> Alex<sup>r</sup> Lev: and me to draw a letter in answer to the Presbrie of Kirkcudbrights letter. We gave a contrebution to David Black in Innerlethan. We ended our minutes, and appointed M<sup>r</sup> Jo<sup>n</sup> Craufurd to have his common head the next day, being this day 8 days.

We went to denner together, but fell in some foolish reasonings, and some of the brethren fell very hot one upon another, and discovered a great deall of weakness; therafter we did read over the Presbrie of Ed<sup>r</sup> their declaration and testimony against the petition for tolleration. I wrot ane letter to S<sup>r</sup> Jo<sup>n</sup> Ch: anent his nurse, and therafter I cam home w<sup>t</sup> M<sup>r</sup> Jo<sup>n</sup> Greg, who told me of a probability to discover some witches in Skirling if I wold help him, which I promised to doe; he told me also of a young woman called Lauder to come to this countrey, whom M<sup>r</sup> Alex<sup>r</sup> much comendit, and who is to visit him at Bigger.

After M<sup>r</sup> Jo. Greg was gone I retired myself in secret, and then went about familie dutie.

This day I found my heart somq<sup>t</sup> loose, the Lord help me to guard against it.

Frost in the morning, therafter faire.

21, *Fryday*, 7 a'clock.—This morning, after I was ready, I did read out ane pamphlet which I had borrowed from S<sup>r</sup> Jo. Cheisley, intituled Justice will not lie, being a view of England's interest in reference to the Papist, Royalist, Presbyterian, Baptist, Newter, Army, Parlia<sup>t</sup> and Citie of London, wherin the author all along endeavours to prove that it is the interest of each of thes parties to hold out the king and hold up this Parlia<sup>t</sup> and army, except Papist.

About noone I dyned with my wife, and therafter did collect from Acts of Parlia<sup>t</sup> and some uther papers the trew



rate of coine in Scotland since the days of David 2, viz<sup>t</sup> anno 1369, ane Unce of silver was worth 2sh. 5d $\frac{1}{4}$  Scots, anno 1394 it was worth 3sh. 6d. Scots, anno 1423 worth 5sh. Scots, anno 1451 worth 5sh. 4d. Scots, anno 1483 and 1489 worth 11sh. 8d. Scots, anno 1560 worth 30sh. Scots, anno 1581 worth 40sh. Scots, anno 1597 worth 50sh. Scots, and anno 1601 and ever since it is worth 3 lib. Scots money.

In the afternoone W<sup>m</sup> Crichtoun came down to me, and brot the Act for stenting Skirling for a schoole, which I corrected and subscribed. He told me also a report was come from Ed<sup>r</sup> that the Gen<sup>l</sup> Monck had taken most of the anabaptist officers in and about Ed<sup>r</sup>, and that ther was som trouble ther yesterday.

Toward night I walked a litle to the feilds to have met w<sup>t</sup> some from Ed<sup>r</sup>, but could find non. I did read a whyle upon Buchanan and St Andrews storey anent Balmerinochs tryell in anno 1608.

Therafter I retired myself, and then went about familie dutie, and so to supper.

This was no ill day, yet somq<sup>t</sup> lasie.

A very warme, louring day.

22 Octobr, Saturday, 7 a'clock.—This morning, befor I was ready, W<sup>m</sup> Crichtoun cam down to me and told me againe the news of the Gen<sup>l</sup> his taking all the anabaptist officers at Ed<sup>r</sup>, and that the report was come that Lambert was on the head of the anabaptist part of the Inglish army, and that the uther p<sup>t</sup> of it did syd with the Parliat<sup>t</sup>, and that there is great appearance of blood. The Lord prevent it. After I was up I went to Bigger, after I was ready, and payed to John Threipland 21lib. 4sh. in part payment of his oats. I spok with some also who confirmed the news.

At noone I dyned with my wife, and therafter I bought from Ja. Robisone in Skirling toun 6 bolls of oats at 7 merks p. boll and peck. About 4 a'clock I went to Skirling at M<sup>r</sup> Jo<sup>n</sup> Gregs desire, and he and I examined Wilkin Shankley anent thes women in Skirling who was said to be witches, and whom he saw q<sup>n</sup> they frighted him, he named one Murray,

mother to Jo. Penman, Smyth in Skirling,<sup>1</sup> and Maly Purdie, and said he durst say thes two wer ther, and desired us also to examine the Baillies wife. So we parted.

About 5 at ny<sup>t</sup> I resaved a letter from the Lady Humbie, dated Whithall, October 11, 1659. Therafter I went about my weekly search, and found severall defects in my ingadgm<sup>ts</sup> in order to my conversation in this week, the Lord pardon me y<sup>r</sup>in, yet I found the Lord had dealt bountifully with me through the week, for which I blisse his name. I resolve in his strenth to walk more closelly the nixt week if he spare me : so I went to dutie.

This was no ill day I blisse the Lord.

Thick rouk<sup>2</sup> in the morning, y<sup>r</sup>after warme and fair.

23, *The Lord's Day*, 7 a'clock.—This morning, after I was ready, and had done family dutie, I went to Bigger Kirk and heard M<sup>r</sup> Alex<sup>r</sup> Lev. lecture on Levit. 15. In the cap. a 2 fold uncleannes of the persone and of cloaths—both by separ<sup>n</sup> : From the co<sup>m</sup>and, OBS. that kirk and state have mutuall interest in the affairs of the co<sup>m</sup>onwealth, 2<sup>o</sup> that the Lord knows very weel who among the people are clean and who are unclean. 4 wayes God discovers folk by his word, spirit, providence, and judgments. OBS. that if God notice so much bodilie uncleannes, how much more spirituall. From the priests weeklie visitāons OBS. that the Lord lovs to strenthen humbled sinners, that they despair not. From the 7 dayes tryell OBS. That God lovs not rash judgment in his people, but that they be tender. 3 reasons why they wer to cry out unclean, unclean, after disobedience, etc.

He preached therafter on Math. 5. 10. In gen<sup>ll</sup> OBS. That all the Christian man's life is through steps of tryell. From the text OBS. That Christians, how eminent soever, must lay their comp<sup>ts</sup> to meet w<sup>t</sup> persecutions. 2 objections answered. 5 directions how to cary under persecution, suppose the worst, study acquantance w<sup>t</sup> God, choose not sin for affliction, God can reste ane affliction, labor for pardon and cary soberlie. OBS. 2, that followers of Christ are not the

<sup>1</sup> Mr. Gideon Penman, the reputed warlock, appears to have been a native of Skirling, and may have been a connection.

<sup>2</sup> Mist.

worse of persecutions, becaus it cannot rive them of their happines which stands in holines.

Afternoone he lectured on Revel. 1. 9, etc. In the words. 2. the vision and interpretat<sup>on</sup> of it. In gen<sup>l</sup> obs. That its the Christians glorie to suffer for Christ. v. 10. That all the ill persecu<sup>on</sup> does to the saints, it maks them more famous. 2<sup>o</sup> That endings by getting their will doe but chase the saints to their grace. v. 11. that q<sup>t</sup>ever soules know of Christ is for a publick good. 3 effects of this vision. v. 17 and v. 20. obs. that it sets Christ weel to open up the misterious depths of his oune counsall, etc.

Thereafter he preached on Math. 5, 10. 5 great advantages to the saints by their suffering, their soule is kepted saffe, the Lord orders y<sup>m</sup> for the best, sufferers are made glorious therby, they get a glorious outgate, and God is then neerest unto them. Obs. that righteousnes only maks a soule blissed in its suferings. 4 things required to mak suferings acceptable, a good cause, a clear call, a Christian cariage, and a spirituall and glorious end, etc.

After sermons I cam home w<sup>t</sup> my wife and retired myself to dutie, and then went to familie exercise and the catechisme.

I found this a tollerable good day, I blisse the Lord.

A great frost and very faire all day.

24 Octobr., Munday, 7 a'clock.—This morning, after I was readie, I resaved ane letter from M<sup>r</sup> Ro<sup>t</sup> Broun that he wold not go to Haystoun; after I had taken my breakfast I took my horse and went alone down to Haystoun to meet with the Deuchar men to get money. I cam ther about 11 a'clock, and immediatlíe conferred w<sup>t</sup> my brother anent his bussiness with my L. Tweddall. He told me he had spoken with him at Ed<sup>r</sup>, and told him that he had spoken with S<sup>r</sup> Jo<sup>n</sup> Cheislíe to be his tryst, but my lord told that he cold not keep tryst at Ed<sup>r</sup> thursday nixt, becaus the communion was to be at Bothens sabbath following, my lord urged my brother to produce W<sup>m</sup> Hay, and that he had put him away, both which he denyed. I dynd at Haystoun with my brother, who shew me three letters in print from G. Monk to the Speaker, to Fleetwood and to Lambert, shewing y<sup>m</sup> that he

wold oun the Parlia<sup>ts</sup> quarrel against any that offered force to them, and that he wold fight upon that accompt, his l<sup>res</sup> are dated Oct. 20, 1659. I saw also a declaration of his against the force put upon the Parlia<sup>t</sup>. His l<sup>res</sup> seem to state a warre, and it is lik to be a sad tyme if God prevent not, for I have not read such sharp l<sup>res</sup>.

After I had stayed till near 3 hours, I saw the tenents in Deuchar wold not come. I wrot a letter to them, and desired them to giv the money to my brother, and my brother promised to send it to me. So I took my horse and cam away home against 6 a'clock at night.

After I cam home I retired myself to dutie in secret, and then in the familie, and so to supper.

This was a tollerable good day, but sad newes.

A prettie faire, cold day.

25, *Tuysday*, 6-7 a'clock.—This morning after I was readie, I took breakfast, and then took my horse to go to Carstairs to meet with the Presbrie of Lanerick anent the Union. I cam to Bigger, and M<sup>r</sup> Alex<sup>r</sup> and I went together to Libertoun, q<sup>r</sup> we took a guld, and w<sup>t</sup> difficultie passed the Medwans at Roxburgh Bridg and cam to Carstairs about 10 a'clock.

After we wer mett we prayed, and then conferred anent the Union, they shew us that the Synod of Glasgow wer cordial for it, but durst not be over foreward for fear of marring it. They shew us overtures from the Synod of Fiffe, transmitted to Glasgow, which we did read over and debated sev<sup>ll</sup> heads of them; we lyked them prettie weel. They are said to be M<sup>r</sup> Blairs, and that the Synod hath amended them in some things; therafter we read the letter of the Synod of Glasgow, which is to be presented to our Synod in order to union, and after we had prayed and conferred till 4 a'clock we parted. I blisse the Lord for assisting me in prayer heer. After our meeting I made S<sup>r</sup> Jo. Ch. accompt of my brothers meeting w<sup>t</sup> my L. Tweddal, who thought weel it was dissolved, and advyses him to recover his possessions by any means. As for news he told me that Fleetwood and Lambert wer one, and they were in London w<sup>t</sup> the Counsall of Officers, that



Waristoun was for them, but endeavoured peace twixt the parties, that more good was to be expected from them than the present Parliat<sup>t</sup> in appearance. That ther wer anabaptists and sectaries on both sydes, etc., so we parted at Carnwath, and I cam home about 7 acloak at night, and M<sup>r</sup> Jo<sup>n</sup> Greg w<sup>t</sup> me, who stayed all night.

This was no ill day I blisse the Lord.

A terrible rainie nyt, and a faire day.

26, *Wednesday, 7 a'clock.*—This morning after I was ready, M<sup>r</sup> Jo Greg and I did breakfast together, and thereafter he went home and I went to Bigger kirk and heard M<sup>r</sup> Alex<sup>r</sup> Lev. preach on Jude 15. In the text 3 things, the end of Christs coming, the persones whom he will judg, and the grounds of the processe. OBS. that the doctrine of judgment on the world is ane ancient truth known to all ages of the world. 4 considerations for clearing this point; that the Saints have ever had impressions of judgment on their hearts, that the devil and the wicked have borne testimony to it, that most eminent truthes are very litle regarded, and that ther is a vast difference betwixt this judg and all uther judges. 4 things recommended in order to studying the judgment to come. 2 motives to it. 3 demonstrations of the truth of the day of judgment; and a word of use to 2 sorts, etc.

After sermon we went to Session and heard a mutual complaint betwixt Patrick Kello and Ja. Nisbitt for swearing and striking. We gave out some money to some poore in neces-sitie, and appointed the collection for the schoole upon Munday.

Therafter I cam home and dyned w<sup>t</sup> my wife, and after denner I walked a whyle in the feilds, being somq<sup>t</sup> drowsie, and then I wrot a letter to Culterallers, offering to come any day of this week to wait upon his bussiness. About 4 acloak M<sup>r</sup> Ro<sup>t</sup> Broun and Gilbert Broun cam to me and stayed all nyt. He told me that Humphrey Calquhoun was come home in very good condition, and that my sister was weel. After I had conferred a long time w<sup>t</sup> them, I retired myself, and then M<sup>r</sup> Ro<sup>t</sup> did dutie in the familie, and so we supped and to bed.

This was a tollerable day but somq<sup>t</sup> raving.  
A great wind all day after night's raine.

27, *Thursday, 7 a'clock*.—This morning after I was readie, Mr Ro<sup>t</sup> Broun and Gilbert and I did breakfast together, therafter I went up to Bigger kirk, and heard Mr Jo<sup>n</sup> Craufurd have his common head *de notis veræ ecclesiæ* from Math. 28. 19; Marc 16. 19. The method proposed in 7 particulars, viz<sup>t</sup>. who is the adversarie, explaine the question, state it, clear the affirmative, confirm it, refute the negative, and give the use; diverse definition of kirk, 3 considerations anent it. Diverse acceptations of the word, note: 3 marks of the trew kirk proven, viz<sup>t</sup>., word, sacraments and discipline; severall arguments proving each one of thes notes. 15 notes of the trew church given by papists, all refuted save 2: Universalitie, antiquitie, duration, multitude, succession, consent of doctrine, union, sanctity of doctrine, efficacy of it, holiness of authors, miracles, prophecie, confessions of adversaries, destruction of enemyes, and temporal felicitie, 4 uses, etc.

After sermon we went to Presbrie, we approved ane letter which I had drawen to be sent to Kirkcudbright Presbrie and to registrat it; we did read the overture of union from Fyffe; we appointed som, q<sup>r</sup>of I am one, to confer w<sup>t</sup> the ministers of Ed<sup>r</sup> anent union. We went about our privat censures, and appointed Mr Alex<sup>r</sup> Pethan to preach this day 20 dayes.

Therafter we went to denner and wer harmonious. I resaved a letter this day from Mr W<sup>m</sup> Dickson, desireing me to plead for exemption to him fra the Presbry. I thot good only to get ane act excusing former absence. I got another letter from Slipperfeild to come to his wifes buriall on Saturday at 9 a'clock. Therafter I cam home and retired myself in secret, and then went to familie exercise, and so to supper.

A prettie good day, I blisse the Lord.

A very fair, seasonable day.

28 *Octobr., Fryday, 7 a'clock*.—This morning after I was ready, I resaved 2 letters from my brother, shewing me that the tennents of Deuchar had no money, and wold not get any

till Mertinmes nixt, also desireing me to deal with S<sup>r</sup> Jo<sup>n</sup> Chieslie to come into Ed<sup>r</sup> this next week to speak with my lord Tweddall in the business betwixt us and Smythfeild, thereafter I wrote ane ans<sup>r</sup> thereof unto my brother. After breakfast I went to Bigger, being the fair day, and spok with some people in the fair, and bought a cow for slaughter from a man in Hartrie, and gave 18 libs. Scots for the same, and thereafter cam down againe w<sup>t</sup> my wife. I heard this day that M<sup>r</sup> Alex<sup>r</sup> Dicksons was transported from Kirkurd to Athelstane, and Andrew Brown desired me to deal with Kirkurd to give a call to M<sup>r</sup> Jo. Donaldson.

My wife and I dynd alone w<sup>t</sup> the children, and then I wrote a letter to Alex<sup>r</sup> Forrest, that he may move the tennents of Threipwood to bring up their last half yers rent preceding Mertinmes 1658, or els I would persew for all.

In the afternoone Jo<sup>n</sup> Hay cam to me and desired me to, caus my brother give him his band which he had for 250 merks. I told him I wold not meddle betwixt my brother and him; severall other Tweddall folk cam to me as they pased by. I did read the rest of the afternoone upon Gee of Magistracy, cap. 3, concerning the voice or declarative use of divine providence, and at ny<sup>t</sup> I retired myself to dutie in secret and in the familie.

This was a tollerable day, I blisse God.

A fair, windy day, and dry.

29, *Saturday, 7 a'clock*.—This morning after I was ready and had taken my breakfast, I went to Bigger, and M<sup>r</sup> Alex<sup>r</sup> Lev. and I went together to Slipperfeild to his wifes buriall. M<sup>r</sup> Alex<sup>r</sup> told me be the way how earnest ane invitation he had gotten to Dalserff to be minister, and that they had constrained him to tak it to advysement. We cam to Slipperfeild about 10 a'clock, and stayed ther till 12 ho<sup>rs</sup> before the corpes were lifted.

Then I went w<sup>t</sup> my brother, who gave me 40 libs. of Deuchar money from Ja. Tod and Jo<sup>n</sup> Weddell, being the full of their maill. He desired me also to go to S<sup>r</sup> Jo<sup>n</sup> on Monday and persuade him to go to my Lord Tweddall the next week thereafter. This day I heard the Councill of officers

at London had chosen 10 to manage all affairs, viz<sup>t</sup>., Fleetwood, Lambert, Whitlock, Sydnham, Galloway, S. H. Vaine Waristoun, etc., and that they had sent doun Coll Cobbett to succeed to Monck, whom he had imprisoned, and that Monck was to march horse and foot to England the nixt week.

About 1 a'clock I cam to Lintoun w<sup>t</sup> the corps, and thereafter took leave and cam home w<sup>t</sup> my neighbors. After I cam home I retired myself to my weekly search, and found that the Lord had convoyed me very favorablie through my affairs in this week, but that my heart for the most part has been carnall. I am convinced that thes sad tyms call me to more close walking, which I do purpose in the strenth of the Lord and to be more about the search of my oun heart than ever I have been.

This day was somq<sup>t</sup> raving, but had a sweet close.

A fair, seasonable day.

30 October, *The Lords day*, a'clock.—This morning, after I was ready, and had done dutie in the family, I went to Bigger Kirk, and heard M<sup>r</sup> Alex<sup>r</sup> Lev. lecture on Lev. 14. In cap. 2 things, directions anent cureing a leprosie in persones and cleansing houses therof. In genll. obs. that as the Lord loves discoveries of uncleannes both of soule and body, so he loves to prescribe means to heall both. 2<sup>o</sup> That its the Lord only that can heall all spirituall diseases. Anent the preist's visiting, obs. That its comfortable to a soule to have the great high preist come and mak a visite. 4 considerations upon the means appointed for healing and qt is imported by the same. From its being in Canaan, obs. Non ought to promise to themselves all ease hereaway, etc.

He preached on Math. 5. 10. By kingdome of heaven is understood either grace or glory. Obs. that it's unquestionable blissednes to have interest and title to the kingdome of heaven, proven from scripture upon the accompt of persecution. 3 reasons of it: nothing out of heaven can mak happy, all in heaven tends to happines, and heaven is that q<sup>r</sup>by we measur all v<sup>r</sup> happines. 3 things in merchandes recommended for making this bargane, ane honest partie, a good



pennyworth, and vendible commodities, all which are by getting heaven, etc.

In the afternoone he lectured on Revel. 2. 1, 9. In this Epistle to Ephesus 3 things: the persones, the epistle, and the conclusion. The person commissionating described in 3. Obs. that it is Christs invincible pour that menteins officers in his hous to bring in soules. v. 2. that God knows all the secret drifts and designes of our hearts. 5 things commended in thes Ephesians. Obs. that Christ taks notice of the least peec of service y<sup>t</sup> is done to him. v. 4. that nothing is more becoming a christian nor to wink at faults. God's method of dealing in 3, remember, repent, and amend. v. 7. all yt hear warnings should profite, etc.

Therafter he preached on Math. 5. 10. Several objections answered anent folks endeavouring for the kingdome of heaven. 7 directions how to cary under persecution in order to getting heaven: suffer reproch, study fear of God, love to Christ, exercise of faith, love the King, be upon the way, and to walk suitablie. v. 11. obs. that the followers of Christ may lay their accompt to meet with the malice of the tongue, etc.

After sermons I cam home and retired myself to dutie in secret, and then went about the explication of the Catechism.

I found this a very blisled day, especially at ny<sup>t</sup>.

A seasonable, fair, louring day.

31, *Munday*, 6-7 *a'clock*.—This morning after I was ready and had breakfast, I took my horse and went over to Kerswell anent the business my brother recommended to me. I spoke w<sup>t</sup> S<sup>r</sup> Jo<sup>n</sup>, and dealt with him to go to my lord Tweddall and bespeak him in that particular, but he being preingadged this week and the nixt, he promised upon advertisement to speak w<sup>t</sup> him; and also desired me to move my brother to close that business with my Lady Dutchesse, or els it will be exceedinglie to my loss and my brothers also. Thereafter S<sup>r</sup> Jo<sup>n</sup> and I conferred anent the union, and found severall things unsure in the overtures that came from Fiffe, especially the last article and the article concerning the

censured brethren, so I resolved to have our letter to Kirkcudbright mended in that particular.

This day I read Waristoun's letters, which informed me that ther are 23 of a Councell chosen by the army to govern till the next Parlia<sup>t</sup>, q<sup>r</sup>of he is one chosen without a contrarie vote. I hear that k, Charles is gone to Madrid, and from thence is to go to Rome, and the 2 Crowns are to do for him, provyding that he give satisfacione to the pope ther. I heard also that Massie and Titus fear the service book, and my lord Lermont is turned papist, that the marriage betwixt France and Spain is delayed till March next, etc. After I parted with S<sup>r</sup> Jo<sup>n</sup> I cam straight home againe, and wrote a letter to my brother concerning my conference at Kerswell, and therafter retired myself to my chamber and so to familie exercise and supper.

I found this a tollerable good day.

A very faire, seasonable day.

1 *Novemb<sup>r</sup>, Twysday, 4 a'clock.*—This morning after I was ready M<sup>r</sup> Alex<sup>r</sup> Lev: cam down to me and we went away together toward Ed<sup>r</sup> to the Synod. We went to Skirling, and missing M<sup>r</sup> Jo. Greg we followed, but went wrong among the hills ner 2 houers, and at lenth fell down upon Netherurd, and cam to Ed<sup>r</sup> about 2 acloak. After I cam I heard M<sup>r</sup> Ro<sup>b</sup> Douglas was Moderator with some opposi<sup>on</sup> made be M<sup>r</sup> Jo. Sinyth. Thereafter I dynd w<sup>t</sup> M<sup>r</sup> Ja. Donaldsone and M<sup>r</sup> An<sup>t</sup> Murray. I resaved a letter from the lady Humbie, shewing me she was to come away Oct. 24, therafter I resaved another from her desireing me to meet her and to go to Gradouns house and see her sister Helen, and there wait for her coming to Berwick. At 4 acloak I went into the Synod and heard the severall Correspondents present their desires for ane union, viz. fra Fiffe M<sup>r</sup> Wood and Doc<sup>t</sup> Colvin, fra Perth M<sup>r</sup> Rob<sup>t</sup> Young, fra Glasgow M<sup>r</sup> W<sup>m</sup> Adair and M<sup>r</sup> Alex<sup>r</sup> Nisbet, fra Galloway M<sup>r</sup> Semple, M<sup>r</sup> Jo. M<sup>c</sup>Michell, and M<sup>r</sup> Jo<sup>n</sup> Duncan, fra Dunfreis M<sup>r</sup> Sam Austin and M<sup>r</sup> Ja. Brotherstaines, and fra Merce M<sup>r</sup> W<sup>m</sup> Galbraith. The wholl matter was referred to a Committee. Therafter

the books of Ed<sup>r</sup> and Bigger was approven and the testimony against tollera<sup>oun</sup> allowed.

After the Synod I went home to my sisters and did not suppe annie, but retired my self.

This was a day of wandering both in that and utherways.  
Raine till noon, thereafter fair.

2, *Wednesday, 7 acloak*.—This morning, being in Ed<sup>r</sup>, after I was ready I delivered to Jo<sup>n</sup> Young 48 lib., viz. 28 lib. for Ja. Robisone and 20 lib. for Ja. Rae in Skirling for 10 bolls and a furlot of oats, thereafter I went abroad and heard that my L. Wariston was made president of the Committee of Saftie appointed by the Councell of Officers, and that Col. Talbot and Doct<sup>r</sup> Clergy wer come doun to treat with the Generall, and that the gen. had taken Newcastle. Thereafter I cam home and wrote all newes of the Synod to Sir Jo<sup>n</sup> Cheislie.

In the fornoone I went into the Synod and heard some more Presbrie books examined, and thereafter M<sup>r</sup> Ged. Penmans bussiness was handled, and some endeavours used to have me removed, but I wold not doe it. They concluded to remit him to a Committee, with power to close his processe and open his mouth, provyding he gave the Committee satisfaction for mainteining a helper. I dyned with M<sup>r</sup> Guthrie<sup>1</sup> and 12 more brethren, and we did read a draught of a paper upon qt grounds we would unite together drawn by M<sup>r</sup> Guthrie. At night we cam to the Synod, and ther the appeall of the Presbrie of Biggar was susteined and M<sup>r</sup> Ro<sup>b</sup> Broun of Broughtoun transported to Lyne and ordained to remove betwixt and Candlemasse, no man appearing to hold him but the Presbrie of Biggar.

Thereafter I went out and supped with M<sup>r</sup> Lermonth and his wife, and so came home to my chamber.

This was but a sad and distempered day.

Fair and dry all day.

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<sup>1</sup> Mr. James Guthrie, the leader of the protesters in the church, and who was executed on 1st June 1661.

3 *Novemb<sup>r</sup>, Thursday, 7 a'clock.*—This morning, being in Ed<sup>r</sup>, after I was readie I went abroad and bought a bible and a bonnet to my sone and M<sup>r</sup> Cummings book and M<sup>r</sup> W<sup>m</sup> Guthries book to myself; therafter I spok w<sup>t</sup> Pat Murray, who was content that my brother should dispo<sup>n</sup>e to me the lands of Deuchar, and that I should give him security for his money. Then I caused dresse my silver hat-band.

At 10 a'clock I went into the Synod, and the books of Haddingtoun and Dunbar wer examined. M<sup>r</sup> Jo. Sinclar protested against M<sup>r</sup> And. M<sup>c</sup>Gie for not making a satisfactorie accompt for 300 merks of poor money. The Committee of the last Synod wer approven anent M<sup>r</sup> W<sup>m</sup> Calderwood and anent M<sup>r</sup> Ged. Penman.

I dyned with the brethren of Lithgow and Bigger, and thereafter we met all at M<sup>r</sup> Guthries chamber and debated the paper which was to be presented as the materialls for union on our part, and so cam into the Synod at 4 a'clock, wher we had a long debate concerning the appeall against M<sup>r</sup> Alex<sup>r</sup> Dicksones transportation from Kirkurd to Edlestoun, and after much reasoning in it we concluded to appoint a Committee to endeavor to persuade Kirkurd folk to part with their minister. After the Synod I went with some brethren and supped with them in Ro<sup>t</sup> Lermonts house, and I gave them some new wyne: therafter I went home to my chamber.

This was a tollerable day, but I was sad.

Fair till noone, therafter rainie.

4, *Fryday, 7 a'clock.*—This morning after I was readie I directed a letter away to my wyffe, and then went abroad and heard the Gen. sent up 3 Commissioners, vizt., Tim Wilks, Leut. Col. Clobery, and Major Knight, to treat; the Provost told me also he had gotten a paquet to the Gen<sup>l</sup> and another to the Judges for the Sessioun to sitt subscribed be Waristoun, President of the Councill at London.

I went into the Synod, where we agreed on ane act for the fundatioun of ane union; it was opposed by some of the most disaffected ministers, and yet was at lenth concluded unanimously. The paper is very gen<sup>l</sup>, free from imposing on the



judgements of any partie, but as it wer remitting all to the tryell of ministers practises. In a word, it is bygaines are bygaines and fair play in tyme to come, and so we dissolved the Synod. After the Synod I went and dyned with my Lord Provost, who was very kynd to me, and desyred me to sound W<sup>m</sup> Thomsone if he could doe anything for payment of the Provosts debt at this time, but I waived it a little. Therafter I cam up to my lodging and bespok some lint for my wyffe, and took my leave of my sister, and about 3 acloak took my horse and cam to Humbie qn it was very dark, being neer 7. Therafter I spok a litle with M<sup>rs</sup> Gray, and then went to familie exercise, wher the Lord gave me good allowance, and so I went to supper and therafter retired myself to my chamber.

This was a tollerable day, I blisse God.

Fair and windy all day.

5 *Novemb<sup>r</sup>, Saturday, 7 a'clock.*—This morning, being in Humbie, after I was readie I took my horse and M<sup>r</sup> W<sup>m</sup> Thomsone w<sup>t</sup> me, and went toward Berwick to meet the Lady Humby according to the advertisement I had gotten from her. We went be Ridlaw, and ther I met with my brother coming from Bothens, who told me that he had been with my L. Tweddall all night, that he had taken kindly with him, that he had promised to be very newtrall in the business of Smeithfeild, and that he desired to meet with S<sup>r</sup> Jo<sup>n</sup> Cheislie y<sup>r</sup>anent. I advysed my brother to write to S<sup>r</sup> Jo. and also to imploy him in the bussiness betwixt the Lady Dutchesse of Hamiltoun and my broy<sup>r</sup>, both which he promised to doe.

Therafter I went on upon my way be Yester and over the hills, and so be Langtoun and cam to Swintoun qn it was very late, and ther I hyred a guyd to convoy us to Gradoun, qr I cam about 7 acloak at night. I was made very welcome by the laird and the lady, and went through their hous and saw it all, and then cam doune again to supper. I find here that the lairds mother is ane anabaptist and a great interteiner of quakers, and is lik to be a snare to thes young folk, if God prevent it not.

After supper I did read a litle upon a litle book written

by Mr Hobs de corpore politica, and then I went to bed after I had retired myself a while in my chamber upon my weeklie search.

This was a tollerable good day.

A fair, cold, dry day.

6, *The Lords day*, 4 *a'cloak*.—This morning being in Gradoun after I was ready and had breakfasted we took horse and went be Norham to Berwick to sermon. I went to the High Church and heard Mr W<sup>m</sup> Meinne, minister at Tweedmouth, preach on Heb. 2. 3. Obs. 1, That albeit there be a salvatioun holdin out to a people yet a great many neglect it. Obs. 2, That such as neglect this great salvation fall into inevitable ruine. 1<sup>o</sup> becaus they are naked. 2<sup>o</sup> has a strong partie. 3<sup>o</sup> Stand on ane unsure foundation. 4<sup>o</sup> becaus they slight the remedy. 4 things demonstrated: the greivousness of this destruction, its totall, it is in double measure, it hes tormenting ingredients, and it is of long continuance. Obs. 3, that it's a great salvation that is the portion of the Lords people. 4 reasons of it: it's devysed by a great one, it's purchased at a dear rate, it saves fra great hazards, and it maks us sharers of great things. 4 great things from which he delivereth us, etc.

I went and dined at Mr Coyner's house, at ane ordinary w<sup>t</sup> the Laird of Gradoun, and cam agane to the church in the afternoone and heard Mr Collins, Inglish preacher at Ed<sup>r</sup>, preach on Math. 12-20. In the text 2 things, the state of the persones Christ deals with, and his administratioun to them. Obs. that the Lord Jesus is very tender of the very initialls of grace in his people. Obs. 2, that bruised reeds and only such the Lord Jesus comes to bind up in the ghospell. 2 wayes of Gods bruising: by affliction and by the sense of sin; this bruising is described from the author, the subject, the matter, and the maner of it. This work is 3 fold: its free, sincere, and self-condemned. 3 motives of this bruising: the law of God, the love of God, and the crosse of Christ. 3 motives to humility, hereby we shall not be loosers either in surenes, season, or measure of our comforts. 4 marks of evangellicall bruising. It quarrells not w<sup>t</sup> God,

it lovs convictions, it's accompanied w<sup>t</sup> vy<sup>r</sup> graces, it's most troubled with unbelefe. 2 cautions to be noted in God's bruising sinners, etc.

After sermons I went to my lodging at M<sup>r</sup> Coyner's his house, and spok w<sup>t</sup> M<sup>r</sup> Ward, who told me that Lady Humby was at Morpeth. Therafter I retired myself to secret dutie, and so we supped.

I found this day my spirit somqt. distempered, yet a good day. Cold, and raine afternoone.

7 *Novemb<sup>r</sup>, Munday, 7 a'clock.*—This morning being in Berwick after I was ready, becaus the Lady Humbie was not yet come, Gradoun and M<sup>r</sup> W<sup>m</sup> Thomsonsone and I walked round about upon the wall head of Berwick. I observed many iron guns upon the walls but only 1 brasse gun. Therafter we walked to the key and to the Bridg and cam in againe.

I heard this day that Gen. Monk's men were marched no further nor than Anwick, and that Col. Lilburne with severall troupes of the army had possessed himself of Newcastle and Tynmouth Castle, and that they kepted both good guards, but non of them cam neer to another. I see S<sup>r</sup> W<sup>m</sup> Selby his hous in Berwick making readie for my Lady Munk to lodge in all winter.

About 12 a'clock we dyled at our lodging hous in M<sup>r</sup> Conyers at the Common Wealth Armes, and therafter I went to the Schoole and to Katherin Maxwell's chamber to have seen her and her sone, but they wer not w<sup>in</sup>. It is a new built Schoole—M<sup>r</sup> Web is master. Then we payed our reckoning, being very dear: Gradoun and I payed half and half, and so we took our hors and cam away to Gradoun. I left a letter with M<sup>r</sup> Ogle to the Lady Humbie q<sup>n</sup> she comes to Berwick, desiring her to come to Gradoun. We cam to Gradoun againe towards evening. Ther I met with the lady Craigie, whom I find very sharp but exceeding perverse in her opinion of ana-baptisme. After supper I retired to my chamber and to bed.

This was but ane idle, jacking day.

Cold and haill afternoone.

8, *Tweysday*, 7 a'clock.—This morning being in Gradoun, after I was ready I did read upon the history of K. Henry 7<sup>th</sup>, written be S<sup>r</sup> Francis Bacon. How being Earle of Richmond he wan Bosworthfeild, and was proclaimed king in the feilds, and was therafter crowned at Westminster. How he made use of his 3 fold title to the Croun in the Parlia<sup>t</sup> as Henrie of Lancaster and husband to Elizabeth, eldest daughter to Edward 4<sup>th</sup>, and also by his conquest, but leaned most to his oun blood and title, etc. At denner M<sup>r</sup> Ure, Minister of Norham, and his wife cam in and dyned with us. He told me that the present pouers wer about to abolish tyths and leav the ministry unprovided. After dinner the lady Craigie and I did reason a long tyme concerning anabaptisme, but she fell out in unsound and blasphemous expressions, alledging y<sup>t</sup> the scripture warranded contradictions, citing that place of eating and not eating for conscience sake. Therafter cam Jo<sup>n</sup> Hume of Kello, who told us that Monk's men wer melting away some above 12 or 15 in one troupe, and that he heard Lambert was coming down. We sent a man to Berwick to wait on the lady Humble.

In the evening I did read on Bacon's story of Henry 7<sup>th</sup>, and finds him a most wise and fortunat prince, and how Perkin Warbeck molested the king as representing Richard 2<sup>d</sup>, sone to Edward 4<sup>th</sup>, etc. Therafter I went to supper, and so to my chamber a whyle and retired.

This was a sad day and idle also.

Raine and haill most p<sup>t</sup>.

9 *Novemb<sup>r</sup>*, *Wednesday*, 7 a'clock.—This morning being in Gradoun, after I was readie I did read out the story of Henry 7, and finds it weel written and the laws of thes tymes weel remarked. He reigned 23 yers and maryed his eldest daughter upon James 4 King of Scotland, and dyed excessive rich.

At breakfast the lady Humble came to Gradoun, having been in Cornwall all night. She had come from York upon horsback. I found her prettie well recovered in her health, and she was very kind and respective; therafter she and I withdrew and prayed together, wher the Lord allowed me



much outletting. I spent the wholl fornoone with her. She told me she had spent 300 lib. ster., having bought many things. She told me it was weel for Scotland this Parliat<sup>t</sup> was raised, becaus they looked on us as a conquered province. That my L. Lambert was likelie to cary anything he pleased in the army and so in the State. That her father was hoples of good to Scotland from either partie, etc.

We dyned late. After denner I made the Lady Humbie ane accompt of all her bussiness how it went since she went away, and wrot a letter for her to Ro<sup>t</sup> Andrew at Newcastle how all things went in Scotland. Therafter the lady and I communed together a long tyme anent q<sup>t</sup> was expedient to be done after her homcoming. Therafter I went to supper, where we had too great abundance. Then I retired, and did read on Hops practicks after I was in bed.

Ane unfruitful day, yet a blink I had.

A very foul day of raine and haill.

10, *Thursday, 7 a'clock.*—This morning being in Gradoun after I was readie I did read the declaration of the Councell of officers who now have the Gov<sup>t</sup> in their hands, wherin is tolleration promised and the taking away of tyths, which is lik to be destructive to religioun. Therafter we went to breakfast, and so took hors and cam away. I caryed the lady Humbie behind me y<sup>t</sup> I might speak with her all the way. We cam be Eccles and Stitchell, and at lenth cam to Mellerstane, wher we met with Jerviswood, who took us in and we took a drink with him. It is ane old melancholick hous that had had great buildings about it. He cam with us to Lauder at night. By the way the lady told me how at present ther wer women that preached publickly every week in the chappell at Whythall. How the City of London are decayed in ther religioun, y<sup>t</sup> the sabbath is not observed, but merchandise is made on that day; that S<sup>r</sup> Hen. Vaine and Major Galloway do preach every sabbath day in their own houses, etc., which maks me fear judgment to be coming on that land. We cam to Lauder after it was dark, and ther met M<sup>r</sup> Ro<sup>t</sup> Symsons com post from London. I did read a litle book called the plots of Jesuits for overturning pro-

testant religion and another solid peice containing overtures for union among the churches of the 3 nations, both which he brought from London with him. Therafter we supped and so we retired to our chambers.

This was no ill day, I blisse the Lord.

A very rainie day.

11 *Novemb<sup>r</sup>, Fryday, 6 a'clock.*—This morning being in Lauder after I was readie I went to breakfast w<sup>t</sup> Jerviswood and Gradoun, and therafter I cam away w<sup>t</sup> the lady Humbie and took leav of them. I conferred by the way with the lady, and found she had spent 300 lib. sterl. upon her journey to the Bath. I thought it was too much money, but was glade she had recovered her health. We cam to Humbie about 12 a cloak, and found the child and all freinds in good health, blissed be the Lord.

Therafter we went to denner, and the laird of Keith and the lady and M<sup>r</sup> Ja. Calderwood cam to us. After denner I talked a whyle with M<sup>r</sup> Ja., who told me that all Munks troupes wer come eastward toward England and wer lying in the thrie Lothians, and that the Gen<sup>l</sup> was very resolut to fight upon the grounds he had layed doune.

After they wer gone, I delivered all the keys and resigned all the trust which the lady had given me at her way-going unto herself againe, and so I accompted myself weel acquitted.

Toward night she and I conferred together a long time concerning the sad condition of her fathers familie, and how in makin his last will he had only left to his 4 youngest children 4 thousand merks, and that the money on Redhall was M<sup>r</sup> Brands except 8000 merks, and how he intended to com sune and leav his lady to agent his bussiness. So I supped non but took a drink and so retired.

This was a good day, I blisse the Lord.

Frost all day and snow at night.

12, *Saturday, 7 a'clock.*—This morning after I was ready, being in Humbie, I resolved to go home, but much snow being fallen in the night I durst not venture, and the lady would not let me go. After I had breakfast she took me to her

study and shewed me her trunks which she had brought from London and q<sup>t</sup> cloaths she had bought, being all mourning, besydes some coats for her oune daughter and her sisters, besyds som very good peuter vessell very cheap.

Afterward I dyned with the lady, and Alex<sup>r</sup> Borthwick cam to her, and told us how sad a condition the tenents wer in becaus of the scarcitie of the last crop, and that it was lik she wold get som rounes in her oune hand. Therafter I did read a while upon Davila in Inglish, which belongs to my lord Tweddal. Then the lady and I talked a long tym, and she told me all the particular way of the Bath. I was only disatisfyed that men and women sat together in one bath, and I found also that it was a very chargable thing to go about that cure. Toward night I retired myself to my weekly search, and found that the Lord had very graciously protected me through my journeys this week, and had allowed me also some blinks of his presence in dutie, for which I blisse his name; but that I had walked somq<sup>t</sup> loosely in my communications, for which I beg his pardon. Therafter I went to dutie in family and had some allowance, and so retired.

This was ane idle day to me, Lord pardon.

Snow all nyt and frost all day.

13 Nov<sup>r</sup>, *The Lords day*, 7 a'clock.—This morning being in Humbie, after I was ready and gone about family dutie I went w<sup>t</sup> the lady to the Kirk, and heard M<sup>r</sup> Ja. Calderwood lecture on Rom. 1. 1-12. In the cap. ther is a preface and the mane proposition. The penman described from 3 things. Obs. that gifts and parts mak not men ministers, unles they be called of God, v. 2. obs. that the doctrine of the ghospell is no new thing. v. 3. that Jesus Christ is the subject matter of the scriptures. v. 5. that ministers are a gift freely given of God to his church. 2<sup>o</sup> that the free grace of God lights oftenest on the most unworthie. v. 7. obs. 1, that believers are dear to Christ. 2<sup>o</sup> that God's free love is the cause of all the saints mercies. 3<sup>o</sup> that grace calls us to be saints. 4<sup>o</sup> that God's favour is to be sought in the first place and outward things in the 2<sup>d</sup>, etc.

Therafter he preached on Math. 5. 11. Obs. that God is good and faithfull who tells his followers of the worst things they meet w<sup>t</sup>. 2<sup>o</sup> that wicked men have ever keenest hatred against faithfull ministers. Obs. 3, that we ought to apply the promises to ourselves if we wold have comfort in the day of adversity. 4 considerations to clear this point; 3 uses, and 3 marks to try if we have interest in the promises and may apply them. 5 directions anent applying the promises. Mak a catalogue of them, study interest in the great promise Christ, apply absolut promises if you can not conervall promises, pray for light, and learne to look up qn you darr not apply, etc. In the afternoone he preached on the 8<sup>th</sup> Command, Exod. 20. 15. The things required in this precept are 1<sup>o</sup> liberality, 2<sup>o</sup> all means tending to it as contentedness of mind. 3<sup>o</sup> that men should be diligent in the stations qrn God has placed ym. 3<sup>o</sup> a sober use of that which they gane. 4<sup>o</sup> liberality both to ourselves and uthers. 5<sup>o</sup> restitution of goods unlawly purchased. 5 motivs to the dutie of equity and justice. 1<sup>o</sup> It's a part of Gods image. 2<sup>o</sup> without this your service to God is nought. 3<sup>o</sup> heerby yow honour God. 4<sup>o</sup> heerby you are saffe in evil times, and 5<sup>o</sup> many excellent things are spoken of it.

After sermons I went home w<sup>t</sup> the lady and retired myself. The child Helen took a sore fitt of a colic. It troubled us but the Lord heard us for her. Therafter we went to familie dutie, and so to supper and prayed after.

This was a good day. Blissed be the Lord for it.

Frost in the morning, therafter raine.

14, *Munday, 7 a'clock.*—This morning being in Humbie after I was ready I did read a litle upon Davila his historie of the civill warrs of France concerning Henry 3, his causing murther Charles and Henry, 2 brothers, duke of Guyse and Cardinall of Lorraine at the assemblie of the states at Blois and his imprisoning the rest of the heads of the League.

Therafter I took breakfast w<sup>t</sup> the lady and resaved som directiouns from her to send som silver plate out of her trunk in Ed<sup>r</sup> to Humbie, and after prayer I parted w<sup>t</sup> her and cam to Ed<sup>r</sup> about 2 a'clock. In the afternoone I met with Doc<sup>t</sup>



Purves, who told me that ther wer 4 Commissioners com to Ed<sup>r</sup>, viz. Whaley and Crosse, aud 2 ministers, Caryll<sup>1</sup> and Baker, to signify to the army the Submissiouns of the Independent Churches to the army in Ingland; I heard also that Lambert is this night in Newcastle, having com down post, and some regiments are following him. Therafter I met w<sup>t</sup> Pat Murray, who desirs me to get the same right my brother has to Deuchar and he shall tak the same right from me that he has from my brother and give my brother his band back. I was also informed that the elections through all the shyres for the meeting tomorrow at Ed<sup>r</sup> was of the royall partie and noblemen for the most part.

Therafter I went to the stationers, and bought Da. Fergusons Scots Proverbs<sup>2</sup> and viewed som uther books about ane hour, and so I cam to my chamber in my good-broy<sup>rs</sup> hous, wher I supped and was in a very sad humour and after dutie I went to my bed.

This was a sad and idle day to me.

A fair, louring day.

15 *Novemb<sup>r</sup>, Twysday, 7 a'clock*.—This morning being in Ed<sup>r</sup> after I was ready I dispatched a letter to the lady Humbie and acquainted her of M<sup>rs</sup> Brands craving her for money borrowed, and I delivered all the things to her servant Thomas Pait. Therafter M<sup>r</sup> W<sup>m</sup> Cheislie cam to me and caryed me to his chamber, wher I saw his cusign Jon. Chieslie<sup>3</sup> and a Polish bed which he lay in. I cam up the way and spok with Hew M'Cullo anent 8 moneths cesse of Crightoun whereof I sent word to pay it.

I did read ane ans<sup>r</sup> of the army of Ingland to the officers in Scotland y<sup>r</sup> letter dated at Linlithgow and the Scots officers reply to the said ans<sup>r</sup>, both which are full of scripture and very fair pretences. Therafter I did breakfast with my good-brother and took leave.

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Mr. Caryl was one of the divines of the Westminster Assembly. He was noted as a preacher and author of the voluminous Treatise on the Book of Job.

<sup>2</sup> The compiler of the Scots Proverbs was Mr. David Ferguson, minister at Dunfermline.

<sup>3</sup> Probably John Chieslie of Dalry, who murdered President Lockhart.

Betwixt 10 and 11 acloak I took my horse and cam away homeward. By the way I found my heart very barren and un-faithfull in meditations. I found much sadness upon my spirit; and came at length to Dolphintoun, wher I stayed neer ane hour. The laird was gone to Lanerick to a tryst w<sup>t</sup> Westraw.

I cam home about 5 acloak at night and sent for Jon Callender and spok with him anent his going to Humbie; therafter I resaved a letter from M<sup>r</sup> Tho. Laurie and a lone of 3 books, Montanus, Clerks examples, and Buxtorff's lexicon. I resaved another letter from my brother desiring me to move S<sup>r</sup> Jo<sup>n</sup> to go to Bothans. I found my family in good health, I blisse the Lord, my wife only was unweel, so I went to dutie secret and privat.

This was no ill day, I blisse the Lord.

A sore day of raine and wind.

16, *Wednesday*, 8 a'clock.—This morning after I was ready having lyen long becaus of my wearyness yesternight, I did put compts and things in order within the hous. After breakfast I did read upon Clerks examples, becaus I had only gotten a loane of them for one moneth, concerning abstinencie and temperance and sobrietie in meats, drinks, apparell, riches, and household furniture: 39 examples. Then 48 examples of Gods judgments upon whormongers and adulterers, then severall miracles of Gods mercies in afflicting his children, and of some that have been grievouslie afflicted in consequence, and yet have afterward been comforted, such as M<sup>rs</sup> Bretterg, M<sup>r</sup> Pencock, and M<sup>r</sup> Glover and uthers.

I dyned alone with my wife who was somqt eased of her paine to-day, and spent the afternoone on reading on Clarks examples, how angells have been imployed by God for instructing, prospering, comforting, and protecting his people and for destroying their enemys. And some examples of anger, wrath, malice, hatred, reviling, and enmity. Also some examples of Gods judgment upon apostates and back-slyders, wherof he maks up ane list of 44. Together w<sup>t</sup> 13 examples of apparitions and Satanicall delusions, especiallie thes a litle befor K. James 5 of Scotland's death y<sup>t</sup> appeared to him. Toward night I retired myself in secret and went

about my dutie, q<sup>r</sup>in I found my heart heavie and somq<sup>t</sup> indisposed.

This day was prettie free of outward temptations.

A great raine till neer night.

17 *Novemb<sup>r</sup>, Thursday, 7 a'clock.*—This morning after I was ready, and had taken my breakfast, I went up to Bigger to hear M<sup>r</sup> Alex<sup>r</sup> Pethan have his popular sermon. He preached on Coloss. 2. 12, in the text 5 things, a gen<sup>l</sup> propos<sup>n</sup>, the beleivers resurrection, the , the working cause and a special act of pouer. Obs. 1, that baptisme cometh in place of circumcision, 2<sup>o</sup> that such as are engrafted in Christ are made one w<sup>t</sup> him in his death and burial, 3<sup>o</sup> that the baptised in Christ are constantly bound to mortificatioun, 4<sup>o</sup> that baptisme is ane effecacious thing through a wholl belivers life. From the uth<sup>r</sup> p<sup>t</sup> of the text, viz<sup>t</sup> the belivers resurrection, Obs. 1, that whosoever are baptised w<sup>t</sup> Christ are raised again w<sup>t</sup> him, 2<sup>o</sup> that belivers union with Christ is so neer that they are said to doe and suffer q<sup>t</sup> he did and suffered, 3<sup>o</sup> that its through Christs resurrection belivers are raised, 4<sup>o</sup> that trew faith is wrought in belivers by the mightie pouer of God, 5<sup>o</sup> that belivers in their appoches to God will eye that in God which sutes most to their purpose in hand, etc.

After sermon I went into the Presbitery, wher we appointed a Committee for the lady Queensberrys bussiness, on Munday next, q<sup>r</sup>of I am one. We appointed 2 to joine with Covintoun Sessioun anent Muirhouse his bussiness; we elected M<sup>r</sup> Arch. Porteous<sup>1</sup> Moderator for the half yer to come, and appointed som to go to Ed<sup>r</sup> anent M<sup>r</sup> Phin his bussiness the first thursday of Decemb<sup>r</sup>, q<sup>r</sup>of I am one. Y<sup>r</sup>after I went to denner w<sup>t</sup> the brethren. We did comunicat all occurences, and I am appointed this day 4 weeks to attend the appreciation of the manse of Broughtoun. Y<sup>r</sup>after I cam home and went about dutie.

This was a tollerable day to me.

Fair and somq<sup>t</sup> frostie.

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<sup>1</sup> Archibald Porteous, A.M., graduated at St. Andrews in 1646. He was ordained minister of Covington in 1652. He took an active part in the doings of the protesters, for which he was deposed from his charge, 9th May 1661. He was appointed by Principal Samuel Rutherford one of the tutors of his children.

18, *Fryday*, 1 *a'clock*.—This night at midnight I was sent for to come to my sister Jonet, who was in very hard labour. I cam ther befor 3, about which tyme she was brought to bed of one daughter, and about 3 q<sup>r</sup>ters of ane hour therafter, of another daughter, but the second one did stick so long, and she was in so great paine as we did greatlie fear her life was in hasard, yet it pleased the Lord she was layed up about 5 hours. Mr Arch. Porteous and Mr Ro<sup>t</sup> and I did all pray. I stayed ther till it was past 8 hours, and then came home w<sup>t</sup> my wife againe.

After I retired I did read all day upon Clarks examples. 1<sup>o</sup> of Gods judgments upon astrologers, witches, conjurors, and enchanter, 2<sup>o</sup> upon atheists, 3<sup>o</sup> of back byting, detraction, and slandering, 4<sup>o</sup> examples of blasphemies and blasphemers, and Gods judgments upon them, 5<sup>o</sup> examples of bountie, liberalitie, and munificence, 6<sup>o</sup> examples of brethren's love each to uther, and of brethren unaturall, 7<sup>o</sup> examples of briberie, oppression and injustice, 8<sup>o</sup> of callings and trades, 9<sup>o</sup> Gods judgments on card players and dyce players, 10<sup>o</sup> of carnal confidence, of charitie, of chastitie, 11<sup>o</sup> of childrens education by parents and schoolem<sup>rs</sup>, 12<sup>o</sup> of childrens love and obedience to their parents.

I resaved fra Mr Ja. Crawford ane copie of the act of the Synod of Glasgow upon our act for union. Therafter I mett anent the contribut<sup>n</sup> for the schoole of Bigger, and I gave 10 sh. sterl. to it. At night I retired myself a whyle, and then I supped soon, being sleepeie, and went to bed.

This was a good day, I blisse God for it.

A great frost till neer night.

19 *Novembr*, *Saturnday*, 8 *a'clock*.—This morning after I was readie I went to Bigger and spok w<sup>t</sup> some people. I heard by a letter from Ro<sup>t</sup> Murray that S<sup>r</sup> Dan. Carmichaell and he hes neer endit the bargaine for Skirling. I resaved a letter from my brother to perswade S<sup>r</sup> Jo. Cheislie to go to Bothanes the nixt week. I wrot him ane ans<sup>r</sup>, and also sent him 22 lib. 17 sh. dew be Tho. Reid in Dalkeith to James Greive in Newbie, for which I have bound myself to get ane discharge. I sought for som beer, but finds it very deer.

I cam doun again to denner. Mr Ro<sup>t</sup> Broun sent for me to



come over tomorrow to the baptisme of his children. Ther-after Dolphinton lighted and dyned w<sup>t</sup> me, having com from Craufurd. He told me Corhouse challenged me for unkyndnes. I told him Kirkurd had been in this house yesterday but he had done nothing for his sister Barbara, notwithstanding of all his fair promises: he desyred me also to draw a note of my advyce in q<sup>t</sup> terms he should leave his estate to his broy<sup>rs</sup> sone. I promised to speak w<sup>t</sup> S<sup>r</sup> Jo<sup>n</sup> in it.

After he was gone I went about my weekly search, and found indeed the Lord had beene very kind to me through this week; that I had been somq<sup>t</sup> idle, which I purpose in his strenth to amend in tyme coming. I find also I have had some blinks of his presence in publick duty, but some dryness in secret. The Lord help me to find out the cause therof and mourne for it. Afterward I did read a whyle, and then to familie and secret work, and so the Lord comfortablie closed the night and week.

This was a tollerable day, I blisse God.

A louring, soft day.

20, *The Lords day, 7 a'cloak.*—This morning after I was ready and had done family dutie, I went to Bigger Kirk and heard M<sup>r</sup> Alex<sup>r</sup> Lev. lecture on Lev. 29 cap. 3 pts. 1<sup>o</sup> the preface, 2<sup>o</sup> Some laws about uncleannes, 3<sup>o</sup> motivs to holines and to bewar of uncleanes. v. 1. Obs. the minding of the cov<sup>t</sup> is a great bond upon religious persones for its to doe duties of holines. v. 3. That it's a dangerous thing to follow an ill example. v. 4. That the most high can give right names and titles to persones and things. v. 6. etc. That its dangerous to transgresse the law of nature, and much more the law of God. v. 24. OBS. That its good to use argts taken from justice, to ingadge folk's hearts to dutie. 3 wayes of faith's exercise to ingadge the heart to dutie, etc.

Therafter he preached on Math. 5. 13. It is a direction how Christians may walk in their conversation sould be as to the stopping of gain sayers mouths, and the scop of the text is to shew how Christians ought to be exemplar in their cariage. OBS. That a holie Christian conversation is like salt in its use, and weel beseeing Christians. Particulars holding furth the similitude betwixt grace and salt. It dries moistur, its profit-

able, its ane embleme of wisdome, it burns and melts, it maks thristie, it must be in a competent measure, and it maks barren. 3. considerations to bewar of unsavourines, and the way to shun it, is to bewar of secret sines, etc.

After sermon, I dynd w<sup>t</sup> the minister, and after denner he and my wiffe and I rode over to Quodq<sup>n</sup>, being invited witnesses to the baptisme of my sister's children, whom he baptised by the names of Jonet and Christian.

I heard him preach in Quodq<sup>n</sup>, on Isaiah. 65. 8. cap. hath 3 parts, God's complaint, a declaration of his love, and a denunciation of his judgm<sup>t</sup>. The text hath 3 pts. Gods love to the remanent, a descriptione of them, and a declaration of their state. Obs. from connection, that the Lord taks notice of ilk anes cariage in judgm<sup>t</sup> tymes. Obs. 2. That in the saddest tymes of his judgm<sup>t</sup> the Lord provyds ane outgate for his people. 3 advantages by affliction. Obs. 3. that somtymes the work of God may be such as ther may be but a remanent, and yet God will not destroy it. Branched in two members, etc. After sermons I took a drink and retired to the kirk till late.

I found this a good day, I blisse the Lord for it.

A fair, gray, louring day.

21 Nov<sup>r</sup>, *Munday, 7 a'clock.*—This morning being in Quodq<sup>n</sup>, after I was readie, M<sup>r</sup> Alex<sup>r</sup> Lev. and M<sup>r</sup> Ro<sup>t</sup> Broun and I conferred a long tyme concerning the planting of the kirk of Broughtoun. After breakfast we stayed ane hour befor the brethren of the Presbrie, and S<sup>r</sup> J<sup>o</sup> Cheislie cam.

After we wer met and had prayed, we acquainted S<sup>r</sup> Jo<sup>n</sup> with the bussiness concerning the lady Queensberry, and after debating we concluded to send ane letter, and desire the lady to be presented unto us, and that we might have a conference w<sup>t</sup> some of Penpont Presbrie concerning M<sup>r</sup> Geo. Blair, so I drew the letter and the Moderator subscryved it; then we fell upon M<sup>r</sup> Geo. Phines bussiness, and resolved to giv him no more but the wholl 1657 and the half of the cropt 1658, and 25 merks for repairing his barne, and this was to be the ans<sup>r</sup> to the Committee next week at Ed<sup>r</sup>. Thereafter S<sup>r</sup> Jon. and I w<sup>d</sup>drew, and he told me y<sup>t</sup> he had about 2000 mks. in Ja. Tarbets hands, which he apprehended was in hasard; he resolved w<sup>t</sup>

me that becaus I had gotten 2 l<sup>rs</sup> from my brother desiring him to come to Bothans, he wold be in Humbie on Saturday; he told me also that my broy<sup>r</sup> acknowledged under his hand the bussiness of Smeithfeild to greive me. He told me Monk in the meeting had desired the Com<sup>rs</sup> to secure the peace of the countrey, and to meet againe at Berwick the 12 day of December. After I had eaten a litle I cam home to the Stone w<sup>t</sup> my wife.

This day was tollerable, yet a litle raving.

A fair, cold day.

22, *Twysday*, 7 a'clock.—This morning, after I was readie, Ja. Crightoun cam down to me to borrow my mourning to Culterallers for his good-broy<sup>r</sup> Jo<sup>n</sup> Burnett. He told me also that it wold be expedient to advert to that processe against Pat Kello for stryking and swearing. I told M<sup>r</sup> Alex<sup>r</sup> had spoken to me to the same purpose yesterny<sup>t</sup>.

After breakfast I went up to Bigger to sermon, and heard M<sup>r</sup> Alex<sup>r</sup> Lev. preach in Jude 15. OBS. that as God will judg ungodly persones for their wickednes, so mainely he eyes with what hand they committed. Ane use to mark weel the bent-fill of our hearts. OBS. 2, that besydes ungodlie works the Lord takes notice of profane speeches, and they shall be counted for in the day of judgment. 3 conclusions to be layed down. 1<sup>o</sup> hard speeches are all regist<sup>rat</sup>, 2<sup>o</sup> that sinners shall receive reward for them. 3<sup>o</sup> that the tongue bewrayes the heart. 3 directions be way of use how to prevent unsavourie and hard speeches, etc. After sermon I went to the Sessioun, wher I had som debate with the minister concerning Patrick Kello his processe, but being voted, the wholl session was in my opinion, viz. that we cold not passe sentence except the witnessses did depone upon oath; so they are all summoned to appear this day 8 dayes and depone.

Therafter I cam down and dyned very late. Katherin Greg and Marion Levinstoun dyned w<sup>t</sup> me. After they were gone M<sup>r</sup> Jo<sup>n</sup> Greg cam from Symontoun, and delivered to me the extracts of Maggie Robison's processe for witchcraft, to be perused by order of Presbrie; he stayed till 7 at night, but wold not stay all night, so I retired after he was gone home.

This was a tollerable good day.

A very fair, warme day.

23 *November, Wednesday, 7 a'clock.*—This morning, after I was readie, I did read upon Clarks examples some very terrible storeys of hereticall Quakers miserablie deluded by the devill, especially that of Jo<sup>n</sup> Gilpin in Kendall in Westmorland in May 1653, and a Minister's relation of a meeting of Quakers in Benfeildsyd, in the County of Durhame, Oct. 19, 1654. And a very strange storey of Jo<sup>n</sup> Toldervy, servant to Colonell Webb, in Cornhill, London, which fell out in anno 1656; lykwyse I did read some strang things of heretiques, and ther heresies have been in all ages since the apostles days, and the particular articles of thes y<sup>t</sup> have been most publick and knowen. This day Alex<sup>r</sup> Baillie cam to me and informed me of the maner of Jo<sup>n</sup> Burnets death: he dyed on Munday morning of a violent colick. He hes left his brother Barns and Alex<sup>r</sup> Baillie tutors to his children, he hes left land q<sup>r</sup>of he had infestment worth 19000 mks., and bands worth 8000 libs.

I dyed alone with my wiffe, and after denner I resaved a letter to Jo<sup>n</sup> Burnetts buriall, y<sup>t</sup> is to be tomorrow. Therafter I did read till it was late on Clark's examples of humilitie, and some examples of husbands and wyves both good and bad, and about mariage and conjugall love, also some examples of hypocrits, and of idolls, idolatrie, and images, also of idlenes and the evils of it, and so I retired myself to secret and then to familie dutie.

This day was prettie free of outward temp<sup>tans</sup>.

A very windie, louring day.

24, *Thursday, 7 a'clock.*—This morning, after I was readie, I did read all the forenoon on Clark's examples of God's judgments on the Jews for crucyfying Christ and ther uther wickednes; som examples of impudence, incontinence, and rapes, and of incestuous persones; examples of inconstancie and unstablenes; examples of ingratitude and unkyndness; some examples of justice, together with the dutie of judgs and magistrates; of law, lawyers, and lawgivers; of learning pryed and rewarded; and of hard students; of libertie highly



prysed; of masters, mistresses, and familie government; of good memory; of ministers, painfull, zealous, and couragious; of miracles and miraculous deliverances vouchsafed by God unto his children; of the contempt of ministers and ministry plagued by God.

I dyned w<sup>t</sup> my wyffe and W<sup>m</sup> Crightoun, who after denner shew me his present condition, and requested me to help him in many things. We spok of 2 things, either to be clerk in the Leedhill or els to be chamberlane of Skirling. I advysed him to speak to M<sup>r</sup> Alex<sup>r</sup>, and I promised to doe my dutie in either of the two as occasion presented. The rest of the afternoone I spent in reading in Clarks examples from cap. 86 till cap. 92. This night cam very many foot through Bigger, being disbanded and going to England, and being w<sup>t</sup>out officers, many of them being dismounted. At night I retired myself to dutie.

This day was prettie frie of outward tempt<sup>ans</sup>.

A very rainie, foule day.

25 Novembr, Fryday, 7 a'clock.—This morning, after I was readie and had taken breakfast, I took my horse and went away to Ed<sup>r</sup> to meet with my brother and S<sup>r</sup> Jo<sup>n</sup> Cheislie about Smeithfeild bussiness. By the way I called at Newhouses and spak with Dolphington, so I went on streight to Redhall, q<sup>r</sup> I promised to meet w<sup>t</sup> S<sup>r</sup> Jo<sup>n</sup>. I did visit the children. I found Jo<sup>n</sup> liklie not to recover againe, and Archb<sup>ld</sup> very retired; then I was told that the lady Humbie was in Ed<sup>r</sup>, and was to go out to Humbie to-morrow, which made me go to Ed<sup>r</sup> immediatlie.

By the way to Ed<sup>r</sup> I met w<sup>t</sup> a discreet Inglishman, at whom I asked newes. He told me that the Gen<sup>l</sup> marched to Haddingtoun on Twysday last, and ther mett a post from his Commissioners at London, shewing that they had agreed with the army, q<sup>u</sup>pon he returned to Ed<sup>r</sup>, and ther w<sup>t</sup> a Councell of officers declared himself unsatisfyed w<sup>t</sup> 2 articles anent the way of calling a Parlia<sup>t</sup>, and anent reponing the casheered officers in Scotland, q<sup>u</sup>anent ther is a treatie to be at Newcastle or York, the begining of Dec<sup>r</sup>. He told me also the Commissioners were gone yesterday morning. I cam to Ed<sup>r</sup> about

4 acloak, and immediatlie thereafter spok w<sup>t</sup> my broy<sup>r</sup> at his oun chamber on our bussinesse at lenth, and then I cam up the way and spok with the lady Humbie and the lady Redhall, and supped with them at their chamber, and then I wrote a letter to Redhall, to S<sup>r</sup> Jo<sup>n</sup>, and so I went to my sisters to my chamber.

This was but a barren day of good thoughts.

A faire day, hard frost.

26, *Saturday*, 7 a'clock.—This morning being in Ed<sup>r</sup>, after I was readie, I went abroad and met w<sup>t</sup> S<sup>r</sup> Jo<sup>n</sup> Baird and Pat. Murray, who told me of the articles of the agreement betwixt Lambert and Monk. I did also read them in the lady Humbies chamber. Then I mett w<sup>t</sup> my brother, and he and I went and spok w<sup>t</sup> S<sup>r</sup> Jo<sup>n</sup> Cheislie, and trysted that S<sup>r</sup> Jo. and I should go to Humbie, and that my brother should come ther upon Munday, that we may all go to Bothans thereafter.

At 12 acloak I dyled with the lady Humbie and uthers, and heard that the Gen<sup>l</sup> and armie wer very discontented w<sup>t</sup> the agreement at London, and resolved not to rest contented till they got some more satisfioun in ther demands. Ther-after I went down and visited the old lady Humbie, and then my broy<sup>r</sup> sent for me, and told me that W<sup>m</sup> Hay of Smeithfeild was come home from London. I advysed my brother to bring him out to Humbie w<sup>t</sup> him, and then we should advyse q<sup>t</sup> further to do, so I took my horse about 2 acloak and went along w<sup>t</sup> the lady to Humbie.

By the way S<sup>r</sup> Jo<sup>n</sup> Chieslie overtook us, told me y<sup>t</sup> he had been with the Gen<sup>l</sup>, and that he found him dissatisfyed with Waristoun, which S<sup>r</sup> Jo<sup>n</sup> laboured to mitigate, and y<sup>t</sup> he was much fallen in the hight of his demands. We came to Humbie very late.

After I cam I essayed to go about my weekly search, but so slightlie that I had conviction of my guilt, q<sup>r</sup>in yet I found the Lord still kind to me, so I retired.

This was but a raving day to my spirit.

A faire day and a hard frost.

27 Nov<sup>r</sup>, *The Lords day*, 7 a'clock.—This morning being in

Humbie after I was ready and had taken breakfast I went to Humble Kirk and heard Mr Ja. Calderwood lecture on Rom. 1. 8, etc., ad. 16. In the words 3 argts to gane the Romans affection: v. 8. obs. that its great joy to faithful ministers to hear of the succes of the ghospell, 2<sup>o</sup> that its trew charity when we give thanks to God for his goodnes to vyrs, 3<sup>o</sup> that our guiding others to God should be still in and through Christ, 4<sup>o</sup> that the Lord hes a care of the name, and renoune of thes that honour him. v. 9. that daily conscience should be made of prayer. v. 10. that God hes dominion over all the actions of men. 2<sup>o</sup> that all our actions should be referred to God. 3<sup>o</sup> that in all actions we should begin w<sup>t</sup> prayer. v. 11. that the most eminent christian has need of establishment v. 12. that the weakest of the church may be usefull to the most eminent, viz. that the sending of ministers is from God's will, etc.

Therafter he preached on Math. 5. 11. OBS. 1, That however the Lord's people desire to suffer w<sup>t</sup> credit, yet they look for reproches and to have vile things layed to their charge. 3 reasons why the wicked revyle the godlie. 4 directions how to cary under that lot. 4 considerations shewing how great a sin it is to revyle the Lord's people. 6 directions how to keep us from this sin. OBS. 2, that whatever be the prejudice men have in reproching the godlie, yet the trew cause is for Christ's sake becaus of the image of God in them. 3 reasons of the point; ons. 3, that the ill speeches and reproches cast on the Lord's people on his accompt is destruction.

In the afternoone he preached catechetick doctrine on the 8th Command, Exod. 20. 15. This comãd requires some things and forbids some things. Theft is either in the matter or in the manner. In the matter, as sacriledge, impropriation, plundering, pyracie, etc. In the manner, gross and more secret, publick and more privat. In this command also are forbidden covetousnes, discontentednes with our condition, idlenes, and improvidence, wasting of a man's estate. 4 motives to bewarr of thes sins. 3 objections ansuered anent theft, etc.

After sermons I cam home to Humble and retired, being exceedingly troubled w<sup>t</sup> a pain in my head. Therafter I assisted as the Lord helped me in family dutie.

This was a sad day, but a very good day. Blessed be God.  
A fair day and hard frost.

28, *Munday, 7 a'clock.*—This morning after I was ready, being in Humbie, I spok to the Lady at lenth concerning Jo<sup>n</sup> Calendar his office, and charge of being her Steward, and advysed her how she should use him, and q<sup>t</sup> trust she might give him. She told me how she was abused by her servants dureing her absence at London. After breakfast my brother cam to Humbie, and told me he had brought W<sup>m</sup> Hay along w<sup>t</sup> him, and left him at Over Keith. Thereafter I caused him send for him, and we conferred w<sup>t</sup> him, and he told us how he resolved to stick to my brother becaus of the freindship he had found of him; thereafter we spoke w<sup>t</sup> S<sup>r</sup> Jo<sup>n</sup> Cheslie thereanent, and then dynded alltogether w<sup>t</sup> the Lady. After denner we resolved that my broy<sup>r</sup> should immediately go to Bothans and sound my Lord Tweddall, and as he found him send me word back agene that we might come altogether to Bothans to-morrow. So he went. Then the Lady Humbie conferred w<sup>t</sup> S<sup>r</sup> Jo<sup>n</sup> intreating him to persuade me to ingadg in her bussiness, but I resolved her that it was best during the not sitting of Sessioun to let Alex. Borthwick be doing her bussiness w<sup>t</sup>out receiving ane commissioun, and that she might resave her oune money, and therafter we might be advysed whethir I might ingadg in her bussiness or not, wherewith she seemed to be dissatisfied; the rest of the afternoone I conferred w<sup>t</sup> W<sup>m</sup> Hay. At night Gregor cam w<sup>t</sup> letters from Newcastle showing ws that Lambert was strong ther, and wold fain fight. So I retired.

I found this but ane idle day.

A soft day and louring.

29 Nov., *Twysday, 6-7 a'clock.*—This morning being in Humbie, after I was ready, I resaved a letter from my brother in Bothans, desireing S<sup>r</sup> Jo<sup>n</sup> and W<sup>m</sup> Hay and me to come to my lord Tweddall and speak on that bussiness. So after breakfast we went, and cam ther a litle before sermon. I heard M<sup>r</sup> Laurence Charters preach on 1 John 5. 4. Upon



that mark of such as are borne of God that they keep the comandm<sup>ts</sup>; he preached well, but w<sup>t</sup> a very low voice.

Therafter we cam in to the hous and dyned w<sup>t</sup> my Lord. After denner we conferred w<sup>t</sup> him anent the case of Smeithfields bussiness, but my Lord wold not acknowledg my brothers appryseing, only he was content abstracting from that to hear any overture, and was willing to renounce any title he had by the taillie, provyding we could find any remanent of the family to subsist. S<sup>r</sup> Jo<sup>n</sup> urged my brothers debt, and offered to mak it appear reall, but my lord spok of the whole bussiness as a desperat thing.

Therafter my lord and S<sup>r</sup> Jo<sup>n</sup> went together, and my brother and I spoke of my Lady Dutchesse bussines. I desired him to put me in my oune place, and let me have the disposition in my name, becaus I had only trusted him, but he refused to doe anything but conform to the terms of his backbond to me, which greived me much. Therafter I did read the disposition which he promised to bring to Ed<sup>r</sup>, and therafter go and close w<sup>t</sup> my Lady. So we cam to supper, and therafter I took leav of my lord and lady, and lay w<sup>t</sup> S<sup>r</sup> Jo<sup>n</sup>. I retired myself, and then went to bed.

I found this ane unsatisfying day.

A soft, cold, windie day.

30, *Wednesday*, 3-4 o'clock.—This morning being in Bothanes, after I was ready, S<sup>r</sup> Jo<sup>n</sup> and W<sup>m</sup> Hay and I cam away two hors befor daylight, and my brother went to Haystoun. It was a very bitter cold morning, and we went divers tymes out of the way, yet at lenth we cam to Ed<sup>r</sup> betwixt 9 and 10 a'clock.

I was all the forenounge w<sup>t</sup> S<sup>r</sup> Jo<sup>n</sup> in M<sup>r</sup> W<sup>m</sup> his chamber, and had conference w<sup>t</sup> J. Tarbet, who had resaved 2000 mks. of S<sup>r</sup> Jo<sup>ns</sup> money, but was not lyk to mak him a good accompt thereof; so y<sup>t</sup> S<sup>r</sup> Jo<sup>n</sup> was forced to use ane act of wairding against some men had bo<sup>t</sup> his victuall. Therafter we went alltogether to denner in David Rodgers house; after denner I saw a letter com from London to the Gen<sup>l</sup> very much reflecting on my Lord Waristoun, and shewing that the terme was

up, and the judges in England wold not sit under the present Counsell of officers pouer.

In the afternoone I met with Kirkurd, who told me that it was lyklie his minister wold be taken from him. I desired him to mak his bargane, so in parting w<sup>t</sup> him as he might have another good man put in his rounge. Therafter I met with the Lady Humbie new come to toun, and went up to her fathers lodging w<sup>t</sup> her, and then I went up to my sisters hous and payed for 2 stane and a qrtter of candle at 3 lib. 8<sup>sh</sup> the stane. I heard that the Gen<sup>l</sup> was still unsatisfyed w<sup>t</sup> the agreement at London, and was to go to Berwick upon Fryday. After I had supped with the Lady Humbie, I went home to my good-brothers hous, and then I went to my bed after dutie there.

This was a tollerable good day.

A bitter cold day, and slete.

1 December, Thursday, 7 a'clock.—This morning being in Ed<sup>r</sup> after I was ready, I mett w<sup>t</sup> M<sup>r</sup> Traill, who told me they had yet delayed M<sup>r</sup> Gedeon Penmans bussines<sup>1</sup> till the 2d Tewysday of Jany, and in the meantyme had appointed 3 young men to preach at Cryghtoun, in order to be a helper to him, viz. M<sup>r</sup> Jo<sup>n</sup> Philp, M<sup>r</sup> Ro<sup>t</sup> Eliot, M<sup>r</sup> Alexander Heriot, and therafter a co<sup>m</sup>ittee to sitt at Crichtoun and hold sessioun to see which of them the people wold choose. I dyned w<sup>t</sup> the lady Humbie, and after denner I went to the co<sup>m</sup>ittee for venting the Presbrie of Linlithgow, wher we stated the wholl difference to stand in the ministers not allowed by the synod, yet they condescended to let all the rest passe except Bathgate and Lithgow, and wer content to allow both the ministers in Bathgate to continue provyding both the stipends, legall and voluntary, wer equallie devyded betuixt M<sup>r</sup> Crichtoun and M<sup>r</sup> Kennidie. And they appointed M<sup>r</sup> Traill, M<sup>r</sup> Stirling, and me, to tryst the bussines w<sup>t</sup> the presbrie. We brought them to be

<sup>1</sup> Gideon Penman, for his real or imaginary delinquencies, caused the Church courts an amount of trouble. Mr. Hay had no good feeling towards him, as shown by his taking exception to his judging in his cause. To deprive him of his living at Crichton was a difficult matter, as he had the powerful support of the Countess of Buccleuch. As a compromise it was agreed an assistant should be conjoined in the pastoral charge.

content to contribut als much as the half of the legall stipend to Mr Kennidie. So we returned to the cõmittee, and we resolved to write to the Heritors of both Parishes to meet us at Ed<sup>r</sup> the 2nd Wednesday of Jan<sup>y</sup>, w<sup>t</sup> whom we are to deall both for reconciling the people in the Parishes, and to settle something for them w<sup>t</sup> consent.

At night I met w<sup>t</sup> Preston anent the Lady Humby's bussines, who told me he had his money ready, but we could doe nothing till Mr Jo<sup>n</sup> Drummond cam to toun. So I cam to the lady Humbie and told her, and stayed with her till it was late, and then went home.

This was a tollerable good day.

A raw, louring, soft day.

2, *Fryday*, 7 a'clock.—This day, being in Ed<sup>r</sup>, after I was ready I went to the Cõmittee for examineing the orderly admissioun and calls of the contraverted brethren w<sup>in</sup> the Presbrie of Linlithgow. Thereafter I met w<sup>t</sup> Colonell Ker, who told me that he thot Gen<sup>l</sup> Monck had a very bad game of it. Then I conferred w<sup>t</sup> Prestoun a litle about his bussines, and heard that the Gen<sup>l</sup> w<sup>t</sup> his lifeguard was marched away to Berwick. At 12 a'clock Sir Jo<sup>n</sup> and I being invited went and dyned w<sup>t</sup> S<sup>r</sup> Ja. Stewart the Provost. After denner cam the Gen<sup>ls</sup> Lady<sup>1</sup> to mak a visite, who told that she thought ther wold be no fighting becaus my Lord Lamberts men did run away, and that the City of London was newter, and that ye counties in Ingland had refused to pay their cesse.

In the afternoone I resaved from Ja. Wright the acts of this last Synod for our Presbrie, and then I went to Waristouns hous and helped to pack up all Waristouns papers of consequence in severall trunks and convoy them to private freinds houses.<sup>2</sup> Therafter I dealt w<sup>t</sup> a freind to tak one of thes trunks as from me. Then I went down againe to the lady Humbie, and heard that my L. Lambert was marched further north into

<sup>1</sup> Afterwards Duchess of Albemarle.

<sup>2</sup> It seems strange that it did not occur to Mr. Hay, when he took the precaution of removing for concealment Lord Wariston's papers, that he should enter his doing so, as in the event of his getting into trouble himself, the fact recorded in his *Diary*, should it get into the enemies' hands, would seriously implicate him.

Northumberland, and that Cap. Ogle had been forced to retire to Berwick w<sup>t</sup> 200 men, but I hardly believed it becaus the cessa<sup>oun</sup> was not yet expired. I heard also of some highlanders had fallen down and wronged 2 families in Fiffe, which made me fear the breaking of the countrey. Then I cam home to my brothers hous, and sate up late.

I found this a tollerable good day, blissed be God.

A fair day and hard frost.

3 Dec<sup>r</sup>, *Saturday*, 6 a'clock.—This morning, being in Ed<sup>r</sup>, after I was ready I went down to the Lady Humbie, and we sent for S<sup>r</sup> Jo<sup>n</sup> Cheislie and the tutors of Humbie to speak w<sup>t</sup> the Laird of Prestoun concerning 10,000 merks which he hath readie to pay of debt to Humbie. After we wer mett we resolved that becaus he and Orbestoun<sup>1</sup> wer both bound we behoved to acquaint Orbestoun befor we could close w<sup>t</sup> him. So we sent a post to Orbestoun desiring him to come to Ed<sup>r</sup>, and appointed Wednesday nixt to be o<sup>r</sup> nixt meeting for putting some close to that bussines. The lady Humbie was very unwilling to let me go home, but I promised to endeavour to returne against that day to Ed<sup>r</sup>, so I took my leave of them, having reco<sup>m</sup>ended M<sup>r</sup> Jo<sup>n</sup> Hamiltons bussines to Sir Jo<sup>n</sup> Cheislie and M<sup>r</sup> Jo. Drummond.

Therafter I went up the way and dyned w<sup>t</sup> my good-brother, and therafter went to my horse and bought the newes printed here which contradicted the London Diurnell. I cam away about one a'clock in the afternoone, and came home about 6 at nyt. I rode in the way w<sup>t</sup> Westhall, who told me many stories of Welston his hardnes to him though he was his uncle. After I cam home I went to my weaklie search but very faintlie, being much confused and also wearyed: yet I found God had dealt tenderlie w<sup>t</sup> me in returning me in saftie, and letting me see my familie in health and peace. Therafter I retired to dutie, and so to family exercise, and therafter to supper.

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<sup>1</sup> Sir John Hamilton of Orbeston was 'a man of extraordinary accomplishments and singular merits.' He was appointed one of the Senators of the College of Justice and Lord Justice Clerk by King Charles I. in 1636. He was deprived of his offices by the Committee of Estates in 1649. He died in 1664.



This was a tollerable good day.

Hard frost all day, and snow drift at night.

4 Dec<sup>r</sup>, *The Lords day*, 7 a'clock.—This morning after I was readie and had done family duty, I went to Bigger Kirk and heard M<sup>r</sup> Alex. Lev. lecture on Levit. 20; cap hath 3 pts. Some directions, the danger of not keeping them, and the conclusion. v. 1. obs. That the smaller a temta<sup>on</sup> is the sin is the greater. Superstition a very violent thing. The manner of stoneing to death. In the judgmts 2 sorts, spirituall and temporal, that each one may be reached. v. 10. obs. That the Lord mainly pitcheth on the ryffest great sines, and punisheth them w<sup>t</sup> death. 2<sup>o</sup> That land defyingling sines have remarkable judgments. v. 22. That God can mak a land or a hous work itself clean of folk. v. 23, etc., Ther are given severall encouragments to dutie, etc.

Therafter he preached on Math. 5. 16. The text is a conclusion drawn from some former similituds. 2 things in the words; a Christian dutie and a great advantage by it. Obs. That enlightened christians are to evidence the reality of their light by shining furth for the good and advantage of vȳrs. 3 reasons of the point. 3 sorts of persons reproved: such as count sound doctrine aneugh, such as think it aneugh to know the truth, and such as live under great light and profite not by it. 2 great illis are the cause of not shyning: 1<sup>o</sup> contentment with bare braine knowledg, 2<sup>o</sup> miscalling godlines and despysing it, etc.

In the afternoone he lectured on Revel. 3. 1-8, being the epistle to Sardis. 5 things in it. The inscription, a rebuk, a counsall, a comendāon, and the conclusion. In the inscription 2 things, a description of the sender, and of him to whom the epistle is sent. By 7 spirits the gifte of the holy ghost, and by 7 starrs the ministrie is understood; from the challeng note 3 sorts of persones in the world. 3 causes of deadnes. Obs. That your works are naught if they byd not the touchstone befor God. 4 directions for watchfulness. 4 things imported in strengthening the things that are ready to die, etc.

Therafter he continued on Math. 5. 16. Three uther illis that hinder christians to shyne furth. 3 considerāns to stirre us

up to cause or light shyne. 3 sad causes of sitting in darknes. 3 degrees of judiciaall darknes: it corrupts the will, it defyles the understanding, it pollutes the conscience. 2 Symtomes of such a condition, undervaluing of Christ, and pleasing ourselves in corrupt wayes, etc.

After sermones I cam home and retired myself to dutie secret, and then to the familie, and so to supper.

My heart was sad, being much hardened this nyt.

A strong frost and very cold.

5 *December, Munday, 7 a'clock.*—This morning after I was readie I did keep w<sup>in</sup> dores all the day reading upon Clarks examples, Cap. 94, of perfidiousness, treachrie, and fals freinds. Gods judgments against perjurie, of persecution, and martyres: together w<sup>t</sup> examples of Gods judgments upon persecutors of pietie, holines, godlines and honesty: of plague and pestilence, of povertie and poor men. Examples of the pouer and prevalence of prayer, of prediction, and prophecies: of pryde, arrogance, ambition, and vain glory. Some examples of seeing prodigies, and some examples of strange providences, especially a strange lightning and thunder that fell out in the church of Withycombe in Devonshyre, October 21, 1638. Mr. George Lyee, minister, being preaching, q<sup>r</sup>by many people wer hurt and some killed. And of the famous Jo<sup>n</sup> Scott, who could live 50 or 60 dayes w<sup>t</sup>out meat or drink. I dynd w<sup>t</sup> my wiffe at noone, non uther being w<sup>t</sup> us, and found myself somewhat indisposed in the afternoone, which made me again go to my book, and did read some providences of mercie in great comforts after great defections in severall persones in Ingland, revealed especially to M<sup>r</sup> Ludlam, M<sup>r</sup> Whyte and M<sup>r</sup> Calamy. After I had done reading I retired myself, and then we cam together again to family dutie, and so to supper.

This day was prettie free of outward tempt<sup>n</sup>s.

A very hard frost, and cold.

6, *Tweysday, 7 a'clock.*—This morning after I was readie, Jon. Whyte in Skirling cam to me, and I aggreed w<sup>t</sup> him to tak up 6 bolls of oats from him the nixt week. After I had breakfast I went to Bigger kirk, and heard M<sup>r</sup> Alex<sup>r</sup>

Levingston preach on Jude 16 concerning the heynousnes and dredfulnes of the sin of murmuring. 4 sinfull causes thereof: prejudice against the holy wayes of God, sinful misbelief, pryde of heart, and impatience under our present lot. Its sinfullnes appears in that it is injurious against God, against man, and against ourselves. It crosseth God in all his attributs, It opposeth his providence, It taxeth his pouer and omnipotency, and it frets against his goodnes and mercie. It appears much in the publick transactions of thes tymes q<sup>n</sup> in every man studyes to be upmost, etc.

After sermon I went into the sessioun, wher we sentenced Ja. Nisbit to be publickly rebuked, and I was appointed to conferre w<sup>t</sup> Pat Kello till the nixt day that we come to a sentence; it being already proven that he did strike. After the sessioun I cam home and W<sup>m</sup> Crichtoun w<sup>t</sup> me, who urged me againe to speak for him either to be clerk in Leedhill, or chamberlane of Skirling if it get a new master.

In the afternoone I did againe read on Clark's examples. A very remarkable providence of God in the miraculous preservation of 8 men lost in Greenland, anno 1630, by the space of 9 months and 12 dayes. Therafter I retired and to dutie.

This was a tollerable good day.

A very hard frost, and fair.

7 *December, Wednesday, 7 a'clock.*—This morning after I was readie being ingadged to go to Ed<sup>r</sup> for closing that bussines betuixt Humbie and Prestoun after I had taken my breakfast, I took my horse and went to Ed<sup>r</sup>. I cam ther about 3 a'clock, and found that all the English souldiors had marched away from the toun yesterday morning towards the borders. I cam streight up to the Lady Humbys chamber, and ther found Preston and young Orbestoun<sup>1</sup> w<sup>t</sup> the Lady and the tutors. We debated the bussines a long time, and at lenth resolved on this, To tak 1000 lib. sterl. and one years interest for the wholl soume qrof Prestoun to pay 11000 merks and 200 mks, and S<sup>r</sup> Ja. Hamiltoun the rest. And in case they

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<sup>1</sup> Son of the Lord Justice-Clerk, and who afterwards became, on the death of his father, Sir James Hamilton.

did not close the bargane at this tym, then this to be no offer at all, but all things to be *in statu quo nunc*: therafter the lady took it to advyement till to-morrow. This was only comoned privatle not publickly offered.

After they wer gon I stayed w<sup>t</sup> S<sup>r</sup> Jo. Cheisly, who told me that Gen. Monk had drawn his horses in Alnick back to the border becaus they wer not sure of a cessation, and that Col. Zauchie was appointed by the councell of officers at London to speak w<sup>t</sup> Monk at Berwick. He told me also that through the shyres most parts had chosen no old men to present their desires to Monk.

Therafter I went w<sup>t</sup> S<sup>r</sup> Jon., and we supped at Robert Lermonts house, wher I heard Mardyck was slighted and Dunkirk lik to be beseidged. Therafter I cam home to my chamber.

This was a tollerable good day.

A louring day, and somq<sup>t</sup> soft and thaw.

8, *Thursday, 8 a'clock*.—This morning being in Ed<sup>r</sup> after I was readie I stayed in my sisters hous till past 10 a'clock. Therafter I went down to the Lady Humbie's chamber, and we sent down to know qt the rèsult was from my Lord Selkirk. Therafter I went down to Sir Jo<sup>n</sup> Cheislie, and found that ther was some difficultie for him to get his money fra Ja. Tarbet. I advysed him to tak ane assignā to Archbald Sydserfs band, and to press it earnestly.

Therafter I went and dyned w<sup>t</sup> the Lady Humbie and the Lady Redhall; and after denner S<sup>r</sup> Ja. Hamiltoun and Prestoun cam in and pressed that the Lady Humbie wold accept of nyne months interest, but she refused absolutlie becaus my L. Selkirk was bound to relieve them that they be no lossers in that bussines: so we condescended to go to-morrow to S<sup>r</sup> Jo. Gilmor,<sup>1</sup> and tak his advyse anent the

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<sup>1</sup> Sir John Gilmour, who afterwards purchased Craigmillar, was an eminent lawyer, and had a very extensive practice at the Bar. He was a Royalist, and was appointed by Charles II. in 1661 President of the Court of Session on the resumption of its sittings, after an interruption of eleven years. He died in 1671. He reported the Decisions of the Court from 1661 to 1666.



ordering of the wholl security that the Lady Humbie should subscribe.

After they were gone Sr Jo. Cheislie cam in and told us that he was blamed in Ed<sup>r</sup> as being making parties for Lambert against Monk, gras he medled w<sup>t</sup> no partie at all. I find the English souldiors did march from Ed<sup>r</sup> vpon Tuysday and the postm<sup>n</sup> also is changed; a post cam to the Provest from Monk desiring a copie of Lambert's letter to him, gras ther was never such a thing, which sayes the Gen<sup>l</sup> is easilie persuaded of any informatioun.

At night we supped at the Lady Humbies chamber, and then I went home to my chamber.

This was a tollerable good day.

A very hard frost all day.

*9 December, Fryday, 7 a'clock.*—This morning being in Ed<sup>r</sup>, after I was readie, I was sent for to go down to the Lady Humbie. Therafter I went with her and the freinds to Sr Jo<sup>n</sup> Gilmo<sup>rs</sup> chamber, q<sup>r</sup> we closed the bussines with Preston thus, that the lady subscribe her renunciation of her daughters infetment in her name, as being tutrix w<sup>t</sup> consent of Pat. Hamilton of Green and Walter Cheislie, and that the freinds doe also consent to it; that she tak ane assignaūn to Alantons band for her warrandice, and mak a declarān it is for paym<sup>t</sup> of that debt; That she is in no hazard by the heires becaus ther was nothing to bind this debt upon the duk of Hamilton, and besydes it is better condi<sup>o</sup>n nor any other gets that wer creditors: so Rot. Hay was appointed to draw the writs, and the Lady delivered the apprysing to Mr W<sup>m</sup> Cheisly, and ordeined the testam<sup>t</sup> to be transumed, which I delivered to Mr W<sup>m</sup>.

Therafter we cam home and dyned w<sup>t</sup> the Lady, and after denner I went down and visited Col. Ker and his wiffe, who told me they heard that Waristoun was to be on the treaty at Newcastle, but I did not think so, only I heard ther wer 5 on each syd to be ther; afterward I cam up the way and spok w<sup>t</sup> Ja. Wright anent Martin Robisone, who promised that the dispositioun should be renewed to Alex<sup>r</sup> Borthwick, and acknowledged he had both dispositioun and backband in his oune hand.

Therafter I went home to my sisters house and supped ther.  
This was a tollerable good day also.

A hard frost all day.

10, *Saturday, 6-7 a'clock.*—This morning, after I was readie, being in Ed<sup>r</sup>, I went down to S<sup>r</sup> Jo. Cheislie, and finding y<sup>t</sup> he was to go home be Inglishtoun, about his brother James his mariage, I took leave of him. Therafter I went to the lady Humbie and agreed w<sup>t</sup> her y<sup>t</sup> she should write to her sister the Lady Gradoun, to tak Ellen Scott, Hundleshops daughter to be her waiting maid, wherof she was content, and referred the fye to me. After I had broken my fast w<sup>t</sup> her I cam home to my chamber, and by the way I bought Baxters Holy Comonwealth. I did read a bitter peece of Prine's, called Concordia Discors.

About 11 a'clock they had taken my horse to ryde post, but I got a warrand from the Provest and got him again, and so cam away homeward. Upon the way I overtook M<sup>r</sup> Jo. Mitchell and cam w<sup>t</sup> him to Bigger. He told me that my Lord Flemings mariage was going on to Lady Anne Ker, and that Rot. was maryed in France, so I cam home about 5 a'clock, and found my litle daughter still unweel. I brought some medicines home for her. This afternoone, upon the way alone, I went about my weeklie search, and found the Lord had been very tender and merciful in leading me out and bringing me in, free of dangers, and that he had also assisted me in my dutie, though I found I had much slighted my duty which I might have done. The Lord pardon me, especiallie in not keeping the week sermon in Ed<sup>r</sup>. So I went about secret and family dutie after I cam home.

I found this was no ill day, I blisse the Lord.

A frost ryme all day.

11 *Decembr, The Lords Day, 6-7 a'clock.*—This morning, after I was readie, being sent for to Marion Levingstone in Mosse-syd, after family worship I went thither, and then I went to Bigger Kirk after I had conferred and prayed w<sup>t</sup> her. I heard M<sup>r</sup> Alex<sup>r</sup> Levingston lecture on Levit. 21, thrie sorts of directions anent the preists holines, viz., their cariage to the dead,

their mariage, and their bodilie blemishes. From the connexion obs. That q<sup>n</sup> abuses in the ministry appears, it renders the worship of God odious to carnall hearts. 2 reasons of their cariage to the dead. v. 16. obs. That every person is not fit to cary office in the Lords house. 2<sup>o</sup> That the Lord requires holynes and spotlesnes of such as are set apart to be preists to him: This, the great qualificāun of a minister, etc.

Therafter he preached on Math. 5. 16; four directions how to guid any small measure of light we have, by bringing ourselves often to the light, by taking weel w<sup>t</sup> discoveries, by making the word the rule, and by squaring all o<sup>r</sup> actions aright. Nixt obs. That sound and saving light is evidenced by good works; 3 inseparable companions of good works, a sound principle, a sincere intention, and a good end. 4 things necessary to mak good works acceptable unto God. 1<sup>o</sup> Your person must be acceptable, viz. regenerate; 2<sup>o</sup> The duties must be comānded by God; 3<sup>o</sup> They must be done in a holy maner; and 4<sup>o</sup> the heart must be streight w<sup>t</sup> God, etc.

In the afternoone he lectured on Revel. 3. 3, etc. Being in part of the epistle to Sardis, 3 things in it; The counsall, the comfort, and the conclusion. From the first obs. That to mynd our former condi<sup>o</sup>n is a ready way for recovery of a soule. 2<sup>o</sup> That the remembrance of Gods former mercies is sweet to a soule under darknes. 3 directions in the counsall from the comfort. v. 4. obs. That all the ill Christ sees in a people maks him not overlook ther good; 2<sup>o</sup> That Christ loves it weel in his people to keep themselvs free of the infection of the profane; 3<sup>o</sup> That such as mak confidence to be holy heer, shall be eternally happy hereafter, etc.

Therafter he preached on Math. 5. 16 and 17. Another qualific<sup>o</sup>n of good works is to have Gods glory befor our eyes. 4 good ends in doing that which is good: to praise Gods goodnes, to edify uthers, to shew the fruits of faith, and to glorify God. 2 basse ends to be seen of men and to cover lust. 3 directions in doing good works: Be loyall to Christ; try yo<sup>r</sup> good works evangelically; and try their sincerity, not their number. v. 17. 5 reasons why he evidenceth his opinion anent the holy law of God, etc.

After sermons I cam home and retired to dutie in secret, and then to the explication of the catechisme and family dutie.

I found this a good day, yet my heart often raved.

A thaw and misty day.

12, *Munday, 7 a'clock*.—This morning, after I was ready, Mr Alex<sup>r</sup> Levingstoun cam down to see me. We conferred about many things, especially anent ane call to be sent to Mr Peter Kidd to be minister at Broughtoun, and that something may be done preparatorie y<sup>r</sup>unto, q<sup>r</sup>in I told him Sr Jo. Cheislie, Mr Peters good-broy<sup>r</sup>, wold give his assistance. Therafter we breakfasted together, and so he went away.

In the fornoone I did read a whyle on Baxters Holy Comonwealth, and wrote a letter to my brother to send me the sword which I sent him to London by Alex<sup>r</sup> Baillie. About 1 a'clock I dynd w<sup>t</sup> my wiffe, and therafter I went to Bigger to Mr Alex<sup>r</sup>, and we sent for Pat. Kello. We charged him w<sup>t</sup> the things proven in his processe, and w<sup>t</sup> severall uther things privatly informed, all which he utterly denyed, and betrayed so much ignorance and inimity to the work of God in the place, that we thought him unfitt to be any longer ane elder, which office also he undervalued. After he was gone we resolved to draw his sentence, and voted in the sessioun. Therafter we sent for Ja. Nisbit and dealt w<sup>t</sup> his conscience, and brought him to some acknouledgm<sup>t</sup> of his sin.

About 4 a'clock I cam down againe, having spoken w<sup>t</sup> W<sup>m</sup> Crichtoun anent his good-father, who gave a very bad character of him, viz. that he prayed not in his family. After I was come home I did read a whyle on Clarks examples concerning the contempt of riches, honors, and the world, and a brieffe view of the Roman Emperors, cap. 114; and then I retired myself to dutie in secret and the familie.

This was a tollerable day, I blisse the Lord.

Partlie thaw, and partly snow and frost.

13 *December, Twysday, 7 a'clock*.—This morning after I was ready, and had taken my breakfast, I went to Bigger kirk and heard Mr Alex<sup>r</sup> Levingstoun preach on Jude 16, concerning murmuring. 2 cases q<sup>r</sup>in murmuring is a very riffe sin. 4 duties



required in Christians to help against this sin; To mourne for the evill of the tymes, to bear testimony against the corruption therof, to be singularly holy, and to redeem the tyme. 5 things q<sup>r</sup>in the ill of murmuring, which is heer reprov'd doth stand. 2 remydyes against murmuring in publick matters. Tak not providence be halfs, and rest not on bare complaints. 4 remedies against it in privat cases, conclude that litle will serve you, that its mercy your crosse is no worse, that ther is a secret providence in all Gods dispensa<sup>ons</sup>, and that its contrary to your voves and promises to murmur, etc.

After sermon, I went into the sessioun, wher we did unani-mouslie remove Pat Kello from his eldership, becaus he was found guilty of striking, and confessed he prayed non in his family, besyds tipling and swearing groff wer strong presump-tions. The Lord purge his hous and plant it w<sup>t</sup> men according to his own heart.

I cam down and dynd w<sup>t</sup> my wiffe, and in the afternoone I did read upon Clarks examples of Gods judgment on sabbath breakers, and for sacriledg, examples of profane scoffers, and how scripture and sacrament contemners have been plagued by God, together w<sup>t</sup> some helps to understand the scriptures especially thes words publicans, proselyts, kings, preists, levits, nethenins, prophets, scribes, etc.

Therafter I retired to dutie, being very unweel of the cold, and went to bed w<sup>t</sup>out supper.

This was a tollerable good day.

A hard frost and some snow.

14, *Wednesday*, 10 a'clock.—This morning being very unweel, and having taken a drink for the cold, I lay long to have sweated, but was worse. After I was readie, M<sup>r</sup> Alex<sup>r</sup> Bertram cam to me and complained of Coulterallers, but I told him it was not fair for him to build up his litle hous, whilst it was submitted. He desired me also to give him advice q<sup>t</sup> to doe anent that money which his mother had bound herself to giv to his broyr W<sup>m</sup> and his son Jo<sup>n</sup>, seing she was now content to giv it to him. I told him it was hard to defraud the minor, but I tho<sup>t</sup> he might giv it to which of his nephews wer most thryving, and failing of both by death to his oune children.

He told me also of ane outcast betuixt the lady Culterallers and Jean Threipland, and that Daniel was lik to be turned off that Sessioun for drunknes.

Therafter I dynd, and in the afternoone I did read on Clarks examples and outred them, especially the meaning of thes words Nazerites, Pharisees, Saducees, Essenes, Herodians, Groves, Sabbath, Penticost, feast of tabernacles, of trumpets, of expiatioun, the sabbaticall yeir, the measures in scripture both for things dry and liquid. Examples of shame and reproach, how sin is the forrunner of judgment; and severall speeches witty, pleasant and profitable, Stratagems in Scripture and Story, Examples of superstition, and of Gods judgment on comon swearers, of tyrants, and of the vanity of all earthly things: a catalogue of all the Universities of Europe. Examples of warr and of valiant women. Therafter I retired to my dutie in family and secret.

This was a tollerable day, but I was unweel.

A very hard frost.

15 December, *Thursday, 7 a'clock*.—This morning after I was ready, Mr Alex<sup>r</sup> Levingstoun cam down to me, and he and I went together to Broughtoun, according to the Presbries appointm<sup>t</sup> for appreciatioun of that manse. After I cam there I met w<sup>t</sup> the laird of Stenhope, who told me that my brother was chosen comissioner for the shirrefdome of Pebles to go to General Monk, and was gone upon Fryday last on his way to Berwick. Therafter I stayed a whyle till all the members wer come, and then I was appointed to tak the 2 workmen and mak a note of the wholl buildings which the minister had built.

I found he had given to the former relict 260 mks., that he had jmployed 114 dales, 41 single trees, 3 couples in the hall, for stone work 158 lib. 18s., for wrights wages 100 mks., iron work and uther material about 50 lib., so that I found he had debursed 900 mks.; but the wright wronged him in his informatioun.

After this we went to denner all together, and ther the laird told ws he heard that Lambert was come the lenth of Oular<sup>1</sup> w<sup>t</sup> his horses.

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<sup>1</sup> Wooler.

After dinner Mr Alex<sup>r</sup> and I wer appointed to confer w<sup>t</sup> Mr Ro<sup>t</sup> Broun. He sought 1200 merks, but we told him we wold come the lenth of 1000 mks., but finding the wright had played the knave, we resolved Mr Ro<sup>t</sup> should send his accompt to me betuixt and Tuysday, at which tyme we should determine the soume of the appreciatioun. At ny<sup>t</sup> I took leave of them and cam away hom and found myself very unweel, and so retired.

This was a tollerable good day.

A very hard frost.

16, *Fryday*, 8 *a'clock*.—This morning, after I was readie, I wrote ane letter to the Lady Humbie, and sent her a loane of Josephus, and sent my man to know how she and her daughter was. Therafter Mr Alex<sup>r</sup> Lev. cam down to me, and so I went w<sup>t</sup> him and my wiffe to Skirling, being invited to dyne on a goose w<sup>t</sup> Mr Jo. Greg. Q<sup>n</sup> I cam ther I went to sermon, and heard Mr Antony Murray preach on Eccles. 7. 20. Obs. That the best saints on earth are sinners befor God. 5 considerations to mak this appear. 6 grounds of the point. 5 things q<sup>o</sup>f few darre purge themselvs, q<sup>b</sup>y the point is fastened on the consciences of secure sinners. 5 things to bewarr of which contribut to declaire the difference betuixt proud and humble persones. 6 directions what to do in this case. 5 encouragements for w<sup>t</sup>standing our oune sinfull inclinations, etc.

After sermon I went and visited my sisters child that is nursed in Skirling, and gave the woman drink money, then I cam down to the ministers hous q<sup>r</sup> we dyned alltogether. I payed Jo<sup>n</sup> White nyne libs. to mak up 30 lib. for 6 bolls of oats which I had gotten to mak meall of. Therafter we cam all away together, and Mr Jo<sup>n</sup> Greg, Mr Ant. and Mr Jo<sup>n</sup> Rae, cam home w<sup>t</sup> me, and stayed till it was very late, and then they went every one home.

After I had retired myself and then gone about familie dutie, I was forced to go to bed w<sup>t</sup>out supper, I was so very unweel of a violent defluxion and great cold I had gotten.

This was a tollerable good day.

A very hard frost and thick rouk.

17 *December, Saturday, 9 a'clock.*—This morning I lay long in regard of my distemper w<sup>t</sup> defluxion and cold. I did sweat in my bed till 9 hors.

Therafter I arose, and q<sup>n</sup> I was readie I did read in the for-noone on Rowes Hebrew grammer, but becaus I know not the very letters, I resolve to stay for them befor I proceed any furdur in the Hebrew.

The rest of the day I spent w<sup>in</sup> dores, being in a great indispositioun for reading or doing any other dutie.

Toward night dyed Marion Levingstoun, my nixt neighbor in Mossesyd; she was daughter to M<sup>r</sup> Ro<sup>t</sup> Levingston, some-tyme minister at Skirling.

This day I resaved l<sup>ifes</sup> from the Lady Humbie w<sup>t</sup> some tokens sent to my wiffe and bairnes, which scrupled my conscience somq<sup>t</sup> to resave, yet I quieted myself in that I had been at greater charge in her bussines. She told me also that Wilks was imprisoned, that ther was ane uproar in the city of London, and some souldiors and some prentices also killed, and that Portsmouth had declared against the army; Hezil-rig, Morley, and Thomson being in it. I got also a letter from Waristoun enclosed to be sent to S<sup>r</sup> Jo<sup>n</sup>. It was open, but of ane old date.

At night I retired myself to my weeklie search, but found a great indispositioun therunto. Only I found God had been kind to me through the week in any bussines I had in hand, but I had been unweel for the most p<sup>t</sup>, yet he helped me to doe dutie, and so I went to bed w<sup>t</sup>out supper after dutie.

This was a heavie day to me, Lord help me.

A very vehement frost.

18, *The Lords day, 7 a'clock.*—This morning after I was readie and had done family dutie I went to Bigger kirk and heard M<sup>r</sup> Alex<sup>r</sup> Lev. lecture on Levit. 22. cap hath 2 pts. directions touching persons exercised in worship, and touching things to be sacrificed Obs 1<sup>o</sup> that God will stand upon very small things especially in matters relating to worship 2<sup>o</sup> that in thes things the Lord will mak his pouer knownen upon mockers. 4 things necessary for sanctifying the Lords name in worship. The hasard of dishonouring God in two things Obs.



that no person is exeemed from judgment that exeems not himself from sin. v. 17. obs. that in acts of worship we must study theas duly myndednes. 2<sup>o</sup> that God will tak no service off their hands whose persons are estranged from God, etc.

Therafter he preached on Math. 5. 17. Christ reconciles the law and the ghospell. Obs. that sinners are very apt to misconstruct Christs doctrine and wayes. 5 wayes how folk may be said to destroy the law. 4 sorts of law all which Christ fulfilled: of nature, judicall, ceremoniall and morall. 4 wayes Christ is said to fulfill the moral law. 4 cases qrin the doctrine of Christ fulfilling the law is comfortable to believers: 4 conclusions the beliver maks upon Christs fulfilling the law for him. A 4 fold use of the law now under grace etc.

In the afternoone he lectured on Rev. 3. 7, the Epistle to Philadelphia. The author described in 4 particulars. Obs. That its good to tak up Christs holy styles, qrbv he manifests himself in his word. The pouer of the ordinances set out under the name of opening and shutting some high boasts of faith anent thes 3 commendāns of this church, some advantages by not denying Christs name. Obs. that grever God has a church satan has a chappell etc.

Therafter he preached on Math. 5. 17. 4 respects in which we are not now under the morall law. The tyme of it, the rigidity of it, the thraldoume of it, and the condemning pouer of it. 3 sad words to the unregenerat who have not Christ fulfilling the law for them. 4 words of advyse to the regenerat thereanent. 4 wayes how to manage this priviledg of having Christ fulfilling the law for ws: 3 queries answered concerning our obligā to study conformitie unto Christ, etc.

After sermons I cam home w<sup>t</sup> my wiffe, and then retired to dutie in secret, and so to the catechetical explicāun.

I found this a right good day, I blisse the Lord.

A very hard frost and cold.

19 Dec<sup>r</sup>, Munday, 7 a'clock.—This morning I was still unweel of the cold. After I was readie I did read a litle while upon Clarks Geographie, especially his description of some of the greatest cities both in Asia and Europe, and of the Turks Seraglio and Devan or place of Justice at Constantinople, and the present condition of that citie as it is now under the Turks.

About 12 a'clock I went to the burial of Marioun Levingstoun in Mossesyd, and convoyed her to the Kirkyard of Biggar. I took some lifts of her corps. Therafter I spok w<sup>t</sup> William Crightoun, and I sent ane letter to S<sup>r</sup> Jo Cheislie from Waristoun by M<sup>r</sup> Ro<sup>t</sup> Levingstoun: therafter M<sup>r</sup> Jo<sup>n</sup> Greg and Archibald Inglis came home w<sup>t</sup> my wiffe and me and stayed a good whyle in the afternoone. I resaved ane letter from M<sup>r</sup> Ro<sup>t</sup> Broun, min<sup>r</sup> at Broughton, w<sup>t</sup> ane accompt<sup>t</sup> of all his debursments enclosed, which he hath bestowed upon the building and paying for his manse, which extends to some more nor 800 lib., which I thought was very dear.

The rest of the afternoone I did read upon Clarks Geographie; and his description of America, and of the unparrelled crueltie of the Spainards, who have killed, brunt, and hanged above fiftie millions of natives since their first plantion ther, which is recorded by some of their ounie writers, for which some strang judgments of God are now falling upon the Spainards in thes parts, by earthquaks and thunders etc.

Afterward I retired myself and went about dutie, secret and familie.

This day was sad to me and I was indisposed.

A very hard frost and cold.

20, *Twysday*, 7 a'clock.—This morning after I was ready I went to Bigger and heard M<sup>r</sup> Alex<sup>r</sup> Levingstoun preach on Jude 16, last pt. Obs. That its a fruit and note of ungodlines to walk after our ounie lusts. What lusts are and diverse expressions therof in scripture. 3 things imported in walking after o<sup>r</sup> ounie lusts. 3 demonstrāons how walking after the flesh is ane act of ungodlines for which God will judg the world. 4 considerāons to presse ws to abstein from fleshly lusts: 1<sup>o</sup> walking in lust shaks off bands of love, 2<sup>o</sup> Its a walking contrary to the holy ghost, 3<sup>o</sup> It overturns holines, 4<sup>o</sup> It occasions strife and envy etc.

After sermon I mett w<sup>t</sup> the brethren anent the closing of the appreciāun of Broughtoun manse, after I had read M<sup>r</sup> Ro<sup>t</sup> Brouns letter to them and his particular accompt of debursements, which did amount to 815 lib. After much

debate in the bussines we did unanimouslie agree that he should have 1000 merks besyds som timber the laird furnished to the hall. I was appointed to draw the act of appreciāun.

Therafter Mr Ro<sup>t</sup> Broun and Gilbert Broun cam doun w<sup>t</sup> me to denner and dyned w<sup>t</sup> me, and then I went up in the afternoone, being sent for to Lamingtoun and S<sup>r</sup> Jo<sup>n</sup> Cheslie anent Birthwoods bussines. We talked a long tyme, and S<sup>r</sup> Jo<sup>n</sup> shew me a letter from Mr Pet Kid declaring his great dissatisfactioun w<sup>t</sup> his present charge in regard of the peoples obstinacie. I told S<sup>r</sup> Jo. to acquaint me q<sup>n</sup> he cam doun to him: so I left them and cam home and went about dutie.

This was a tollerable day to me.

A very hard frost.

21 Dec<sup>r</sup>, Wednesday, 7 a'clock.—This morning after I was ready I went up to Bigger to S<sup>r</sup> Jo<sup>n</sup> Cheislie, and did read the Scots Duirnall shewing that ane petition was presented by fourtie thousand hands to the Co<sup>m</sup>on counsell at London, grupon they had desired y<sup>t</sup> city might be free of the armie. I heard also that Gen<sup>l</sup> Monk had granted libertie to noblemen to cary armes, w<sup>t</sup> 4 servants armed: barons, 3; gentlemen, one; and that he had impouered nyne of the co<sup>m</sup>issioners to oppose any invasioun or insurrection for the king, etc. All which news I doubted, but they seemed to draw to some more confusion.

After Lamingtoun was gone, S<sup>r</sup> Jo<sup>n</sup> and I went together alone: he advysed me not to medle w<sup>t</sup> the Lady Humbies tennents, but to advyse her, or to order her bussines as I was cleared by my call: he told me also he wold send me word if ther wer any stirre in the countrey.

This day Coulterallers gave me a paper betuixt his mother and him y<sup>t</sup> I might give him my advyse in it. I told him that I thot he wold cary it by raising a declarator and su<sup>m</sup>ond all the persons appointed by his father overseers to the provisioun of his children. I cam doun at noone, and afternoone stayed w<sup>t</sup>in dores reading, and this ny<sup>t</sup> entered my sone to wryting.

Therafter I retired to my dutie in secret and familie.

This was but an idle day to me.

A very hard frost all day.

22, *Thursday*, 7 a'clock.—This morning after I was readie having resaved a reproofe from my sister Jonet for unkindnes since she was brought to bed, I made myself ready to go and see her. My sone went w<sup>t</sup> my wiffe and me on foote. By the way I found that M<sup>r</sup> Alex<sup>r</sup> Levinston had been visiting Mr. Pat Andersone who is sick. So we went on and cam to Quodqn about 2 a'clock in the afternoone; we found M<sup>r</sup> Ro<sup>t</sup> from home, having gone to Dunsyre. I sat a great part of the afternoone w<sup>t</sup> my sister and found her very weell in her intellectuals, but she was somq<sup>t</sup> conceatie in her opinions and not so solid as she wont to be. Therafter I went doun and visited Christian Broun who had been bedfast thes 8 days. I found her still as wilfull and high as ever, so I left my wiffe w<sup>t</sup> her and went up staires and read a whyle upon the 2<sup>d</sup> volumme of the book of Martyres concerning the hard usage and many extraordinarie dispensāns of Gods kindnes to Queen Elizabeth dureing the reigne of her sister Queen Mary; How many plots wer layed for her life by Stephen Gardiner y<sup>t</sup> cruell bishope of Winchester, of her imprisonment in the tower, and then in Woodstock, and of her relieffe afterward by Philip 2 his means.

Therafter I went to supper and went about dutie in the familie and so to bed.

This was but ane idle day to me.

A very hard frost all day.

23 *Dec<sup>r</sup>*, *Fryday*, 8 a'clock.—This morning being in Quodqn after I was readie I did read a whyle upon the book of Martyres. I paid 48 sh. to Jo<sup>n</sup> Threipland to compleat 25 lib. for 5 bolls of oats to be meall, which I sent to Skirling mylne. Therafter I did breakfast w<sup>t</sup> my sister; I spok w<sup>t</sup> her for some beer for money, but found it was not expedient to me to buy from them becaus they are somq<sup>t</sup> narrow; so after breakfast my wiffe and my sone and I cam away home on foot. After I was come home and had dyned I did read upon that degression of Mr. Durhame on cap. 5 of Apoc. concerning the extent of the merit of Christs death, or if it may be accounted a satisfaction for all men; Especially that question whether reprobats may be said to injoy any co<sup>m</sup>on mercie be vertue of Christs



purchase and redemption. ANS. 1<sup>o</sup> no saving nor eternal mercie is thereby procured to reprobats; 2<sup>o</sup> yet many reprobats doe here in tyme enjoy many things which they had never enjoyed if Christ had not suffered; 3<sup>o</sup> the mercies that redound unto reprobats from Christs death are not effects therof but consequents, and the reprobat enjoy them merlie for the elects sake, as is clear from Math. 21. 22, becaus its Christs death as its a satisfioun and pryce offered in the name of any that doth procure any good to them, and it cannot be said of any reprobat that Christ hath borne his sines, etc.

After I had done reading I went about privat and familie worship, and so to supper and to bed.

This day I was under great indisposition.

A very hard frost and mistie.

24, *Saturday*, 8 a'clock.—This morning, after I was ready, I resaved ane letter from my brother, desiring to know q<sup>n</sup> he should come up and end that bussines w<sup>t</sup> the Lady Dutchesse of Hamiltoun concerning Craignethan, and postponing to give me my oun sword, unto which I wrote him ane asnwer desiring him to come up upon Tuysday or Wednesday next.

About ten a'clock I went up to Bigger and spoke w<sup>t</sup> M<sup>r</sup> Alex<sup>t</sup>, who among uther discourses gave me a very ill character of Hartrie, and that he had fallen out w<sup>t</sup> him a litle; therafter I spok w<sup>t</sup> W<sup>m</sup> Crightoun and uthers, who all thot the victuall wold grow dearer: therafter I sent a letter to M<sup>r</sup> Ro<sup>t</sup> Broun of Broughtoun, making him an accompt q<sup>t</sup> we had done in his appreciatioun of his manse.

I cam doun and dyned at home, and becaus ther was great reports that the Gen. Monk had said if he pleased he could march to London and not fight Lambert; therafter I did read the story of the civill warrs of France by Davila in Italian, betwixt Henry iv. and the Duk of Maine, and of that admirable march of the Duk of Parma unfoughten to the relieffe of Paris anno 1590.

Toward evening I w<sup>d</sup>rew to my weeklie search, and was exceedingly unsatisfyed w<sup>t</sup> myself for my idlenes and unconstance and improficiency, both in my studyes and in piety, for which I have great reason to be humble, yet at ny<sup>t</sup> the Lord

allowed me some countenance in private alone, and so through his blessing I closed both the week and day comfortable.

A very hard frost and cold.

25 Dec<sup>r</sup>, 7 *acloak*.—This morning, after I was ready, and had done family dutie, I went to Bigger kirk, and heard Mr Alex<sup>r</sup> Levingston lecture on Levit. 23, containing directions concerning holy dayes to be kept. The sabbath, 4 ends of God's appointing the sabbath; 2<sup>o</sup> the passover, wherein are many ceremonies; 3<sup>o</sup> The feast of Pentecost, q<sup>n</sup> the law was delivered; 4<sup>o</sup> The feast of attonment. v. 27. OBS. 1<sup>o</sup> that holy dayes ought not to be dayes of carnell mirth; 2<sup>o</sup> That a day of attonment should be a day of afflicting the soule; 3<sup>o</sup> That God will not be bounded within his precepts; 5<sup>o</sup> The feast of tabernackels. v. 34. OBS. that the Lord calls for thankfull remembrance of former mercies, etc.

Therafter he preached on Math. 5. 17, shewing q<sup>r</sup>in christians stand obliged to a holy conformitie unto Christ. 1<sup>o</sup> In his willingnes to obey; 2<sup>o</sup> In his graces that smell sweet; 3<sup>o</sup> In his wholl conversation and holy life. 4 eminent works in which Christ doth fulfill. The great work of redemption, his victoryes over all his enemyes, his bringing his freinds into glory, and his fulfilling of the law, which is comfortable to beleivers in 3 cases, viz., Satans temptations, challenges of conscience, and unsutable walking, etc.

In the afternoone he lectured on Revel. 3. 9, q<sup>r</sup>in are 2 encourag<sup>m</sup>ts. OBS. 1<sup>o</sup> that all the world are either followers of Christ or Satan; 2<sup>o</sup> that folk may have a good accompt of themselvs yet have but a lye in their right hand. v. 10. That the Lord maks much use of the graces of his freinds; 2<sup>o</sup> That temptations abyde the best of the sancts. 3 reasons why thes are called tryells. v. 11. That one church may be seik of another churche's disease. v. 14. That they are blissed y<sup>t</sup> have Christ's name written upon them, etc.

Therafter he preached on Math. 5. 18; the text affects the unmoveablenes of the law; what is meant by amen, and q<sup>t</sup> by jot; and the wholl text expounded. OBS. that the wholl word of God's law and ghospell is a sure abyding thing, and cannot be altered. 4 meditations from the point. 1<sup>o</sup> for comfort in

temptation. 2° That its not saff to wad on ourselves. 3° That man be abassed and God exalted. 4° That God be not charged with our follie, etc.

After sermons I cam home and retired to secret dutie, and then to catechetic explication. I hear Mr Alex<sup>r</sup> Spittell is dead.

This was a tollerable good day, I blisse the Lord.

Snow in the night and soft all day.

26, *Munday, 8 a'clock.*—This morning after I was ready I did again read upon Davila his storie of the civil war of France in Italian, liber 12, qrin is the progress of the Duk of Maine in Bretagne and of the Duk of Savoy in Province and Dauphine for the League. The king taks Corbie, he sends the viscount of Turene to Queen Elizabeth and to the princes of Germany, and obteines great recruits, the Parisians think to surprise St. Dyonise but faill, and the king to surprise Paris but faills also. Pop Gregory 14 sends great forces to the help of the League; The king taks the city of Charters; The duk of Maine taks Castell city; The cardinall of Bourbon maks a 3<sup>rd</sup> party of Catholics to advance himself to the croun. The king taks Noyon; The duk of Guise escapes out of prison at Tours; Ane insurrection of the Parisians by the instiga<sup>n</sup> of some of the counsell of 16, who cause execut the first president of the parliāt and some other counsellors.

The duk of Maine runs thither and brings the city to obedience and execut 4 of the counsell of the 16. The king besedgeth Roan defended valiantly by the Duk de Villars, qr is the whole story of that famous seidg and the many sallies and how it was releved by the Duk of Parma, and what skirmishes wer betuixt the king and him.

This wholl day I spent in reading this story, which runs very pleasantly in the Italian. Having mett w<sup>t</sup> no body, I retired at nyt to dutie in secret and then in the family.

This day was free of outward temptāns.

A misty, softening frost.

27 *Dec<sup>r</sup>, Twysday, 7 o'clock.*—This morning after I was ready I went up to Bigger and mett w<sup>t</sup> M<sup>rs</sup> Ro<sup>t</sup> and Tho.

Ramseye and Mr W<sup>m</sup> Bailie, who had trysted a young man to preach at this place, our minister being absent; they desired me to give him a call, which I did, having seen his testimoniall from Mr Jo. Hardie. About 11 o'clock I heard Mr James Craig preach on Philip. 3. 20. In the text two things, the character of a Christian and the motive to it. Obs. 1, That such as the Lord has advanced to any eminency in holines ought themselves to be paterns of it; 3 reasons of it. Obs. 2, that ther is a vast disproportion betwixt the walk of the godlie and the wicked man. 3 reasons of it. Obs. 3, that the evidence of a trew christian is to be taken from the constant track of his conversa<sup>n</sup>. Obs. 4, That the great dutie of believers is to be constantlie trading with God. 4 reasons and 4 uses of it, etc.

After Sermon I spok w<sup>t</sup> the Ministers and gave my opinion that I thought him a good young man but his parts were but moderate, yet his purposes were solid and apposite.

This day I hear that Gen. Monk is still on the border w<sup>t</sup> his forces aud Lambert at Newcastle. That our Commyssioners who wer at Berwick did nothing almost, but wer exhorted to keep the peace, and some of them got libertie to carry armes; and that there is still a depending treatie amongst the English.

Mr Ro<sup>t</sup> Broun and Gilbert cam doun and dyned w<sup>t</sup> me and stayed till neer ny<sup>t</sup>. The rest of the afternoone I spent in reading on Davila, and so toward night I retired myself to my secret and familie dutie.

This was a tollerable day to me.

A continued frost, except one hour at midday.

28, *Wednesday, 7 a'clock*.—This morning after I was ready I did read upon Durhame on the Revelation cap. 6, concerning y<sup>t</sup> notable head of the extent of Christs satisfaction, and how he overturnes the Arminian tenet, and that of Cameron concerning univ'sall condition redemption, also his previous discourse for better understanding the sealls and the trumpets and vialls, and how the 7 sealls are understood of heathenish persecu<sup>n</sup> of the church ending q<sup>n</sup> Constantine began, año 303, and the trumpets of anti-christian persecu<sup>o</sup>n ending año 1500.

My brother cam to our hous about noone and dyned; ther-



after I sent away my man to Karswell desiring Sr Jo<sup>n</sup> to meet us to-morrow, so my brother resolved to stay all ny<sup>t</sup>, and he told me all that had passed at Berwick; how the noblemen cam there thinking to have gotten regiments. My brother was made Clerk of the Commissioners meeting, and they gave him five proposalls to the Generall, all in order to have a leavie of forces to assist him, and the Gen<sup>l</sup> gave them ane answer which did not pleas them fully. So y<sup>t</sup> for that tyme they took back their proposalls and gave the Gen<sup>l</sup> back his answer. The Commissioners were almost all very forward for a leavie, especially Glencairne, Calander, Durie, Carden, Rossie, Ogilby, Selkirk, Hartfell, Drumlanerig, Ramsey, Hoome, etc. The Gen<sup>l</sup> appointed the noblemen, gentlemen, and Justices of peace in each County to execut his orders from tyme to tyme.

Therafter we retired a whyle, and then cam and supped together, and so after dutie to bed.

This was a tollerable day to me.

Hard frost and a great snow at n<sup>t</sup>.

29 Dec<sup>r</sup>, Thursday, 6-7 a'clock.—This morning after I was ready my brother and I did breakfast together, and then we went to Quodqn wher we found Mr Ro<sup>t</sup> Broun and Mr Arch Porteous. I resaved a letter from Sr Jo<sup>n</sup> Cheislie, desiring us to send to Lanerick to try if James Hamilton was there, and to come over to Kerswell. So I sent a man to Lanerick for y<sup>t</sup> purpose. Therafter my brother and I stayed and dyned w<sup>t</sup> Mr Ro<sup>t</sup> and my sister. He told us the neues at Berwick was that Lambert was exceeding sick by a fall on the yce: that Monk refused to treat. That many touns had declared for Monk, and y<sup>t</sup> London was lyk to do it also.

After denner my brother and I cam away and went to Kerswell, wher we mett w<sup>t</sup> Sr J<sup>n</sup>, and desired him to go along w<sup>t</sup> us to help to close that bussines with my Lady Dutchesse; but he forsed us to stay all n<sup>t</sup> w<sup>t</sup> him. So we fell upon the debate of it, and judged it best first to speak w<sup>t</sup> Ja Hamiltoun, and that my brother should promise him a gratuitie to give us his assistance, and thereafter to send Sr Jo<sup>n</sup> word to go to Hamiltoun w<sup>t</sup> us if we found our bussines faisable. Therafter we fell upon telling of neues, and my brother told ws that it was

very likly Monk wold carrie his bussines, becaus he had many freinds, and had enlarged his quarters into Ingland, and that ther wold liklie be a rancounter pñtlie.

Therafter we read a declaration of Okey, Morley, and some uther officers, and so I went to supper w<sup>t</sup> the rest and then to dutie.

This was but a raving day for ye most p<sup>t</sup>.

A hard frost and some snow.

30, *Fryday*, 7 a'clock.—This morning being in Kerswell after I was readie and had taken leave of S<sup>r</sup> Jo<sup>n</sup>, my brother and I cam away to Lanerick and not finding Jam. Hamiltoun there after we had stayed ane houer, we went down Clyd together to Nethenfoot, and then he went up to the Fensse and I went down to Threipwood to see the barne yards in q<sup>t</sup> condition they wer, and Alex<sup>r</sup> Forest w<sup>t</sup> me. I found ther yards prettie full, and desired them not to prejudg me of the yeirs rent. And becaus most of them were from home, I desired them all to meet me to-morrow morning at Lanerick.

Abo<sup>t</sup> 3 a'clock my brother and I met againe at the Crossfurd and went in and took a drink w<sup>t</sup> all the tennents. Therafter we cam up to Lanerick together, and ther my brother mett w<sup>t</sup> Ja. Hamilton, but though he offered him a gratuity yet could he not fasten him that ny<sup>t</sup>, only he thought somq<sup>t</sup> of 50 lib. payable to the minister of Lesmehego might be rebated.

Whilst they wer at this cōmuning I went down to the hall and saw the mistres, who told me a sad disaster fallen upon M<sup>r</sup> Jo<sup>n</sup> Homes family; that M<sup>r</sup> Ro<sup>t</sup> Home had gotten his daughter w<sup>t</sup> child and she was wtin 5 weeks of her tyme. Then Marg<sup>t</sup> Ralstoun cam in and saw me and desired my advice what she should do w<sup>t</sup> Ja Bordland. I advysed her to go on against his cautioner.

Then my brother made me a relation of all that passed betwixt him and Ja. Hamiltoun, and so we went to supper and therafter to dutie and so to bed.

This day was a raving day to my spirit.

A hard frost all day.

31 *Decr*, *Saturday*, 6-7 a'clock.—This morning being in

Lanerick after I was readie being someqt unweell becaus of my rising in the night at the ringing the coñon bell at mid-night, becaus my lord Carmichaells kitchen had taken fire and burned a litle but was quenched againe, James Hamiltoun cam in to my brother and agreed to do his utmost to aggrie my brothers bussines with my Lady Dutchess, and promised to meet w<sup>t</sup> S<sup>r</sup> Jo<sup>n</sup> Cheislie once the next week for that effect. So my brother went away home, and I wrote a letter to S<sup>r</sup> Jo<sup>n</sup> and sent my man w<sup>t</sup> it acquainting him w<sup>t</sup> the wholl bussines.

About 10 a'clock the tennents of Threipwood cam to me, and after much debating and representing their hard cond<sup>ion</sup> and the death of horses, and their penurie, I took upon me to settle w<sup>t</sup> them for 600 merks, and so gave them down 80 merks wherew<sup>t</sup> they were contented. I resaved from them some money, viz<sup>t</sup>, frae James Hastie in Sandyholme 40 lib., fra John Forest 20 lib., fra Marg<sup>t</sup> Gilleis 20 lib., fra John Hastie in Threipwood 13 lib. 13<sup>sh</sup> 4<sup>d</sup>, fra Ja. Hamiltoun 8 lib., and fra Helen Lockhart 13 lib. 7<sup>sh</sup> 4<sup>d</sup>, and thereafter I cam away home to the Stone.

After I was cam home toward night I retired myself to my weeklie search, and found that notwithstanding my unclose walking, yet the Lord had been very kind to me. I found my spirit much out of tune this week, and my language not circumspect and close aneugh, my ordinary tempt<sup>oun</sup> of company prevailing against me, the Lord pardon me. So after dutie the Lord was pleased to close the night, the week and the month and the yeir comfortably to me: To him be the praise for ever, Amen, Amen, Amen.

A hard frost all day.

1 Januarii 1660, *The Lord's day*, 7 a'clock.—This morning after I was ready and had done familie dutie I went to Bigger kirk and heard M<sup>r</sup> Alex<sup>r</sup> Lev. lecture on Levit. 29. In the cap. 4 things concerning keeping oile in the lamp. Anent the shewbread, blasphemie punished, and some laws of revelation. From the first, obs. That religious worship may not be menteinied but upon that which cost paines and labour. 2<sup>o</sup> that all our light is in Christ. v. 5. that God never wanted ordinances to feed his people. v. 10. that unholy marying

cannot but prove a snare in the latter end. 2<sup>o</sup> that it's a dangerous thing to give way to passion, becaus it may prove the seed of revenge. v. 12. that it is the judges part to judge for the Lord, etc.

Therafter he preached on Math. 5. 18. q<sup>r</sup>in upon his former observation of the stability of the law and ghospell he added 2 more meditations. 1<sup>o</sup> that the Christian in all duties undertakes in the strenth of the Lord, and so cries down selff. 2<sup>o</sup> That heaven purchased by Christs satisfaction is better nor it had been purchased by our fulfilling the law had it been possible. The obedience of carnall men that if God had given them more grace they wold have managed it better, answered. 4<sup>to</sup> that a reprobat might say if he had been elected he had used his grace better, etc.

Afternoone he lectured on Revel. 3. 14, etc. the epistle to Laodicea. 5 things in it: a description of Christ, a description of them, a counsell given to them, a reason of the counsell, and ane encouradgement. Obs. that Christ has sealed the truth of all that was forprophesied of him. 2<sup>o</sup> that it is a great guilt in a kirk or a person to be lukwarne in religion. 3 reasons of it. v. 16. that though God may suffer lukwarm folk for a whyle, yet he will spew them out at last. v. 17. That folks may have a great conceit of themselves, of whom God hes no conceit at all, etc.

Therafter he preached on Math. 5. 18, and added 3 more answers to that objection, that if God had given more grace to men they wold use it better. 1<sup>o</sup> A mistak becaus they use not weel the litle they hev. 2<sup>o</sup> Its a setting down on Gods throne. 3<sup>o</sup> Its a questioning God's sovereigntye. 2 uses: 1<sup>o</sup> to be diligent in the use of the means: 2<sup>o</sup> not to scarre at Christ becaus you think him a stranger, for neglect of means is most fearfullie punished, etc.

After sermons I cam home, and retired myself in secret, and then went about my catechetick explication.

My heart was somq<sup>t</sup> out of frame this day.

A very cold day, and strong frost.

2 Jan<sup>r</sup>, Munday, 7 a'clock.—This morning after I was readie and had sent away my servants to mak ten bolls of



oats in Skirling mylne, I retired myself to my book all this day, and did read on Durhame on the Revela<sup>n</sup>, cap. 6, especially q<sup>t</sup> is requisite for understanding the sealls, and how by the opening of the 6<sup>th</sup> seall, ther is a dreadfull judgment fortold upon the Roman empire and its heathen and persecuting emperors, and some excellent considerations drawn to clear the same out of historie from Eusebius and the Magdeb. Centur. : which agree well w<sup>t</sup> the type, etc.

Therafter I dyned with my wiffe and children, and in the afternoone I resaved ane letter from S<sup>r</sup> Jo<sup>n</sup> Cheislie, showing me that the Co<sup>m</sup>ittee of Saftie had made a proclama<sup>n</sup>, Dec<sup>r</sup> 14, for a Parliat to sitt down Jan<sup>r</sup> 24, and to which the City of London had acquiesced. The conditions are that the army shall continue under the present conduct. 2<sup>do</sup> That the electors and elected shall be according to former qualifications. 3<sup>o</sup> that the legislative and executive power shall be in severall hands, and yet both chosen by the people. 4<sup>o</sup> No king nor single person nor hous of peers, and Scotland to be a 16<sup>th</sup> part of all priviledges and burdens, also so that our Co<sup>m</sup>issioners will be nynten : I was glad to hear the news and wishes that the Gen<sup>ll</sup> might condescend. The rest of the day I spent in reading out all the lectures on cap. 6 of Revel., and therafter I retired myself to dutie in secret and family.

- This was a tollerable day, I blisse God.

- A great frost and snowie afternoone.

3, *Tweysday, 7 a'clock.*—This morning after I was ready and had taken my breakfast I went to Bigger Kirk and heard M<sup>r</sup> Alex<sup>r</sup> Levingston preach on Jude 16, concerning men walking after their own lusts. 3 further considerations anent this point : 1<sup>o</sup> that therby we quite our interest in Christ ; 2<sup>o</sup> Christ ingageth ws to forsak lusts upon the accompt of grace and not soveraigntie ; 3<sup>o</sup> that we can gaine nothing by following them. 2 cautions. 1<sup>o</sup> beware of temptations to foster lusts ; 2<sup>o</sup> study mortification. 2 words of use : 1<sup>o</sup> to them that think they have overcome their lust its often lik a brasen serpent ; 2<sup>o</sup> to them that are discouraged in wrestling to be much in imploying Christ, etc.

After sermon I went into the Sessioun, wher we only gave

some relieff to severall persons that were in distresse. Therafter I cam home and dynd, and read the rest of the day on Durhame upon the Revel. cap. 7.

Toward night I resaved a letter from S<sup>r</sup> Jo. Cheislie desiring me to mak him ane accompt hou I settled that bussines betwixt Margaret Ralstoun and James Boreland. I resaved also a letter from Ja. Boreland, shewing me that he was imprisoned at Marg. Ralstouns instance, and desiring me to write to her in his favours. I wrote ane ans<sup>r</sup> to S<sup>r</sup> Jo<sup>n</sup> in this and concerning James Hamiltoun also, and another letter to Ja. Boreland, one to Margaret Ralstoun and one to Alex<sup>r</sup> Forrest conform to S<sup>r</sup> Jo<sup>n</sup> Cheislie's desire. Therafter I retired myself to duty in secret and the family.

This was a tollerable day also.

A very hard frost and cold.

4 *Jany., Wednesday, 7 a'clock.*—This morning after I was readie I did read constantlie on Durhame on Reve<sup>l</sup>, and ended his lectures on cap. 7 befor noone, wher I find that he interprets the said chap. of the churches libera<sup>oun</sup> from the contagion of error and heresie, after her persecutioun under the antichrist. And he gives the reasons why Dan is not counted, as also why Levi is put in and why its called the tribe of Joseph and not of Ephraim; and by the innumerable multitude v. 9 is meant the increase and libertie of the church after the darknes of antichrist is over, and the gossell of new as it was sent through the earth, the saints then shall be innumerable and full victors, etc.

About noone I dynd w<sup>t</sup> my wyffe, and therafter I met with James Broun in Heaviside, and paid him for 4 bolls of beer w<sup>t</sup> single charity<sup>1</sup> to be malt 26 libs. 6<sup>sh</sup>, and thereafter I went to my book again till night, and read from verse 11, cap. 7, whence OBS. 1, that the flourishing of the church is one of the greatest evidences of Gods glorie. v. 14. that Gods people in difficult tymes wold be acquainting themselvs w<sup>t</sup>, and confirming themselvs in the faith of the happie estate of glorie. 2<sup>o</sup> that the most righteous either actively or passively have more of

<sup>1</sup> This obsolete expression seems to mean a luck-penny of small amount.

Christs satisfaction to mak them whyt. v. 15. that uninterrupted serving of God and uninterrupted communion w<sup>t</sup> God go together, etc., and so I endit cap. 7.

Therafter I retired myself to my dutie in secret and in the family, and so to supper.

I found this a tollerable but melancholie day.

A hard frost and some drift and snow.

5, *Thursday*, 7 *a'cloak*.—This morning after I was ready I did read on Durhame on Reve<sup>1</sup> cap. 8, q<sup>r</sup> it is said ther was silence in heaven for half ane houer, q<sup>r</sup>by is meant that quietnes and peace that was in the church for a very short tyme in Constantines dayes betwixt the ceasing of persecutors and the rising of Donatists and Arrians and uther heretiques. Also what is meant by the angels mixing of incense and his casting of fire upon the earth.

About 11 a'cloak the lady Humble sent a man to me w<sup>t</sup> letters, desiring me to draw a petition to hear some moe preach in order to Crichtoun, which I did, and dispatched the man immediatlie w<sup>t</sup> another letter to the lady. She shew me also that Portsmouth was beseiged by the army, but the souldiers had delivered up their officers to thes witin the toun who wer for the parliat., viz., Hasilreg, Morly, and Waltoun; that Lambert had left Newcastle and marched south, that Monk was following him, and M<sup>r</sup> Sharp<sup>1</sup> was convoying him, and that Fairfax was in York w<sup>t</sup> 5000 men, and Desborow had surrendered the touer to the parliat; All which are very strange revolutions.

About 2 o'clock after denner I went up to Bigger and moved to M<sup>r</sup> Alex<sup>r</sup> that he wold doe his best for M<sup>r</sup> Peter Kids transport<sup>an</sup>, and he promised. Then I cam home againe and therafter cam M<sup>r</sup> John Greg and his sister and M<sup>r</sup> Jo<sup>n</sup> Rae and his wiffe. They stayed and supped w<sup>t</sup> me, and then stayed all ny<sup>t</sup>. So I retired myself, and M<sup>r</sup> John Greg did dutie in the family.

This was a tollerable good day.

A hard frost and some snow.

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<sup>1</sup> Mr. James Sharp, afterwards Archbishop of St. Andrews.

6 *Janr, Fryday, 6-7 a'clock.*—This morning after I was ready I did breakfast w<sup>t</sup> Mr Jo<sup>n</sup> Rae, etc., at home. Therafter I went up to Bigger, and Mr Alex<sup>r</sup> Lev. went w<sup>t</sup> me to Kerswell to visite Sir Jo<sup>n</sup> becaus of the strang revolutions. We found Dolphinston there and learned further news that the long parliat. had sitten down December 25; That Fleetwood and the officers at London had retired to meet Lambert; that Sir Arthur Hasilrig with the forces that cam to besidg Portsmouth were com to London to guard the parliat.; and that Lambert and his officers wold petition for their indemnitie.

About noone we went together privatlíe and spent some tyme in prayer, each of ws by turne for the Lords work and people, that they might not suffer at this tyme, and particularly for Waristoun that the Lord wold preserve him and extricat out of his present straits.

About 2 acloak Mr Robert Lockhart cam and brought ws word that ther wer som appearances of the countries rising. Sir Jo<sup>n</sup> told me as to our bussines of Fensse; that my lady Alex<sup>r</sup> was dead; and my lord Selkirk was not like to be at home this fourtnight. So we could have no tryst; also that my Lady Calendar is dead; and so after we had stayed till neer sunsett I cam away home and found my wiffe very sick. So I did read a litle upon Durhame, and then retired myself in secret, and so went about dutie in the familie and then to supper.

This was no ill day, and the Lord helped me in duty.

A hard frost and snowie.

7, *Saturday, a'clock.*—This morning, after I was ready, I did read on Durhame concerning Christ's intercession. There are thes things in it: 1<sup>o</sup> A sympathie and fellow feeling in our Lord; 2<sup>o</sup> it stands in his appearing in heaven in o<sup>r</sup> name; 3<sup>o</sup> his declared willingnes to have such and such prayers granted; 4<sup>o</sup> there is a holy adoration of Gods goodnes, wisdom, etc. The grounds of o<sup>r</sup> consolāun by this intercession lyes in these: 1<sup>o</sup> the intercessor is the Fathers equall; 2<sup>o</sup> the Father appointing him into this office by oath; 3<sup>o</sup> this intercession is in reference to all cases; 4<sup>o</sup> its very efficacious; Christ can refuse no cause put on him; 5<sup>o</sup> This intercession is sovereign and free when we are litle thinking on it; 6<sup>o</sup>



becaus there is a human sympathie in the man Christ Jesus, and then qrin this sympathie consists, and how this consolation is to be improven, etc.

I dynd w<sup>t</sup> my wiffe and children, and stirred not out all this day, being very foul, but in the afternoone, after I had read a while upon the historie of this yron age, I retired myself to my weeklie search, and found indeed nothing qrin I had done my m<sup>r</sup> service this week, and so I accounted it lost, yet the Lord has had a speciall care of me, both at home and abroad, and has assisted me also in dewtie, blissed be his name. I am resolved from this tyme forward to mak mention of Waristoun in my prayers, till the Lord send some outgate, and whilst the Lord gives me quietnes. At ny<sup>t</sup> the Lord was pleased to countenance me, and close both the night and the week weel, blissed be he.

This was a sad day to me.

A very great snow and drift and frost.

8 *Januar, The Lords day, 7 a'clock.*—This morning, after I was ready, and had done family dutie, I went to Bigger Kirk, and heard Mr Alex<sup>r</sup> Lev. lecture on Levit. 25. The cap. hath 3 parts: directions concerning a sabbath of yeirs, a sabbath of jubilee, and how the poor had to be provyded for. 4 reasons why ilk 7<sup>th</sup> yeir was to be keeped holy, the fiftieth yeir jubilee was a type of heaven, being a resting from all labour, the 6<sup>th</sup> yeir brought furth three years fruit. v. 14. obs. that God taks notice how farr we wrong one another in the least matter; 2<sup>o</sup> that q<sup>r</sup> the fear of God is not in the heart, there will be robbery and oppression; 3<sup>o</sup> that our elder brother Christ may redeem qtsoever we have lost or mortgaged. v. 34. That the Lords Israel cannot be delapidated, but they have a ry<sup>t</sup> of redemption through their elder bro<sup>r</sup>, etc.

Therafter he preached on Math. 5. 19. Christ vindicats his doctrine from the aspersion of being destructive to the law. By kingdom of heaven is meant the state of grace in the visible church, all men branched in 3 classes by our Lord Christ. Obs. that allowed practices of disobedience to the law in the smallest things is a very fearfull and censurable thing. 3 reasons of it. 2 considera<sup>ns</sup> be way of use. 1<sup>o</sup> bewar to call any

sin small. 2<sup>o</sup> bewar to be holding and drawing with God in a small matter; a litle lake may sink a ship, etc.

Afternoone he lectured on Rev<sup>el</sup> 3. 17, etc. 3 things in it, Laodicea, her estate, her judgment of it, and Christs counsell to her. Obs. 1, that God marks the heart language of the hypocrite; 2<sup>o</sup> that its ane ordinary thing for soules that are poor to judge themselves rich; 3<sup>o</sup> that soules may be in a very deplorable condit<sup>n</sup>, and not know of it; 4<sup>o</sup> that it speaks reality of grace to be content of a discovery of sin from the counsell; obs. that there is a suitablenes in all Christs mercies unto our wants, etc.

Therafter he preached on Mat. 5. 19; pure and holy obedience to the law hes 4 excellent concomitants. 3 things from whence proceeds inability to keep God's commandments; 3 things to be done for getting the commandments kept; 2 things wairned of to help us to keep the dutie in the text: 1<sup>o</sup> conclude we have no strenth; 2<sup>o</sup> run to Christ for help, etc. After sermons my wiffe swerfed in the kirk,<sup>1</sup> and I got her home through the Lords help, and so I retired, and then to the catechisme in the family.

I found this a very good day, I blisse God.

A very cold, sharp, frostie day.

9, *Munday*, 7 *a'clock*.—This morning, after I was ready, John Aitken cam down to me, and I spoke to him to ingadg to be the Lady Humbies maltman;<sup>2</sup> he promised to take it to advisment, and therafter to acquaint me q<sup>n</sup> I went east. About nyne a'clock I went through all my papers that I have in this house, and put them in order, and all the missive letters I have resaved these two years past, which took up most part of the day. About noon Jonet Veitch cam down and dynd w<sup>t</sup> ws, and was telling ws what great distance M<sup>r</sup> Gillespie kepted in his own hous in Glasgow, when she was ther, and how useful his wife was to him.

In the afternoone I did write ane letter to my sister Mary,

<sup>1</sup> Fainted in the church.

<sup>2</sup> This shows that a maltman was a hired retainer at Humbie. The quantity of malt made and brewed into ale for the household at the Stone, evidenced by the various entries in the *Diary*, was considerable. Ale was then the common beverage of Scotland, though it afterwards gave way to more potent waters.

and my wiffe sent her in ane dusson of foules, and after that I went to my booke and did read on Durhame on the Rev. cap. 8, v. 5, 6, 7. OBS. that spirituall judgments of error and schisme may follow a praying tyme and a praying frame of Gods people; 2<sup>o</sup> that there is a fire that cometh from the alter that hath very terrible effects. Note here, that the fifth trumpet looketh clearly to antichrist, which fell out to be about the 600 yeir or a little thereafter. By earth is understood the visible church, by trees eminent professors. The Arrian heresie, and its effects, are especially held furth by the first trumpet, etc. After I had done I retired.

And found this a tollerable good day.

A very hard frost, but fair.

10 *January, Twysday, 7 a cloak.*—This morning after I was ready I did read upon Durhame on Reve<sup>l</sup>, cap. 8, q<sup>rin</sup> he applies the 2<sup>d</sup> trumpet to the contentions that followed on the Council of Nice, which confirmed the universality of the bishop of Rome above uther bishops; the 3<sup>d</sup> trumpet he applies to Pelagius and his heresie, which was in anno 415, or it may be applied generally to the state of the church under the 5 century. The 4<sup>th</sup> trumpet he applies to the 6<sup>th</sup> centurie, at which tyme ther was no particular heresie nor eminent heretic, but was only famous by the pride of Jo<sup>n</sup>, bishop of Constantinople, who first usurped the title of univ<sup>all</sup> Patriarch. He also applyeth the 5<sup>th</sup> trumpet unto the papal kingdom, q<sup>of</sup> the pope is the head, which had its rise and publick appearance about the yeir 600, for prooffe q<sup>of</sup> he relates the wholl fruits and maner of proceeding thereof, by Abaddon he means the pope, and by the locusts the Romish clergy, etc.

I dynd about noone w<sup>t</sup> my wiffe alone, and in the after-noone I did read again on Durhame concerning the comfortles grounds that popery layeth down for the comforting of poor afflicted consciences; and so went on to the 6 trumpet, q<sup>lk</sup> he applyes to the dominion of the Turks, and the great strenth, crueltie, and poisonous doctrines of Mahomet, q<sup>rin</sup> he relates ther begining, growth, and persecution against Christians, being first Saracens, then Turks, and their conquests, etc.

Therafter I retired myself toward night and went to dutie, having been within dores all day.

This was a tollerable day, but heavie.

A very thorough thaw this day.

11, *Wednesday, a'clock*.—This morning after I was readie I went to my book, and read on Durhame, Reve. cap. 9, concerning the idolatrie of the Church of Rome. Scripture condemns a 2 fold idolatrie both qn the image is accounted God and qn it is made use of in the worship of him who is God, the last is the Church of Rome. Some idolatrous practices of the Church of Rome reckoned, worshipping of images under qt notion soever is condemned and proven idolatrous by severall arg<sup>ts</sup>, cap. 10 holds furth a large consol<sup>oun</sup> to Christians under that sad cond<sup>n</sup> of the church under anti-Christ, and the rise of the Turks. The litle book is the same mentioned cap. 5, but now in the hands of the mediator and opened by him; we see much of this prophecy fulfilled in our days, so that we are now under the 7<sup>th</sup> trumpet.

After I had dyned alone w<sup>t</sup> my wiffe I did read on him againe in the afternoone concerning prophesying, which he takes up in a 3 fold considera<sup>un</sup>, and clears it in 7 assertions. Then I did read that head concerning a ministers particular message to a particular auditorie, and if it may be againe and againe insisted on and repeated, wherein he discourses judiciouslie which is very necessarie to be made use of by ministers. Cap. 11 till v. 15, he shows ther is another consol<sup>n</sup> to the Church under popery and Mahometanisme, that even ther should be a Church provided for by God, and that ther should be prophets and preachers of the ghospell, although both pastors and people should be few and in a low estate outwardlie, etc.

I stayed w<sup>in</sup> all day not meeting with any, and then retired.

I found this day tollerably free of outward tempta<sup>ons</sup>.

A very fair day and raw frost.

12 *January, Thursday, 7 a'clock*.—This morning after I was readie I did read upon Durhame on Reve<sup>l</sup>, cap. 11, concerning the reviving of the witnesses, q<sup>r</sup> he asserts thes dayes heer not



ended are expyred, and that the killing of the witnesses is now fulfilled, so that the 7<sup>th</sup> trumpet hath sounded, and our tyme is to be reckoned as under it, and that the 1260 dayes or yeirs began about the yeir 300 after the heathen world was overturned, and ended about the yeir 1560 when reformā<sup>on</sup> was established by law at Ausburg in Germany, which he proves by very many reasons and from historie also. I dyned alone w<sup>t</sup> my wiffe, and therafter I walked up to Bigger and found that M<sup>r</sup> W<sup>m</sup> Hamiltoun and M<sup>r</sup> Jo<sup>n</sup> Oliphant, w<sup>t</sup> some elders of Evendale, had been ther presenting a call to M<sup>r</sup> Alexander Levingstoun to the Kirk of Evendale, but missing him from home they left it in write at his house. Therafter I cam doun againe, and did read till night on Durhame concerning that point how the Lord hath constantly had some witnesses of his truth in his Church in all ages, as is acknowledged by Bellarmine and Reinerius, popish writers, called pauperes de Lugduno et Waldenses and Albigenses; therafter I did read concerning the Waldenses and Reinerius, his catalogue of his errors, as he calls them, all agreeing with our tenets excepting q<sup>r</sup> they are calumniated, etc.

At night I retired myself, having been w<sup>t</sup>in all day.

I found this day prettie free of outward tempta<sup>ns</sup>.

A fair day and hard frost.

13, *Fryday*, 7 a'clock.—This morning after I was readie and had taken my breakfast I went to Skirling sermon on foot, and heard M<sup>r</sup> Jo<sup>n</sup>. Greg preach on Ps. 119. 8. Obs. 1, that the more a man is ingagded to serve God the more he sees his oune weaknes. Obs. 2, that the man that in realitie intends to keep Gods statutes he must above all things studie nearness to God. 4 things imported in the text for clearing of the doctrine. 7 reasons of the point. 3 uses of it. 5 directions for keeping neer God. 1, get your heart neer him, 2, close the bargane w<sup>t</sup> him, 3, hold your heart humble, 4, bewarr of anything that may provoke him to depart, and 5, you must pray much, etc.

After sermon M<sup>r</sup> Jo<sup>n</sup> and Alex<sup>r</sup> Baillie convoyed me almost home, and informed me of some presumptions of witches amongst them. Alex<sup>r</sup> shew me he had bought all Skirling

victuall at 11 merks the boll, and so Jonet Veitch and I cam home and dynd together w<sup>t</sup> my wiffe.

After noone I went to Bigger and visited M<sup>r</sup> Alex<sup>r</sup>, newlie come from Ed<sup>r</sup>, who told me he heard Lambert had set up his standard at Notingham, that Monk was richly rewarded, that the Parliament had passed ane act of indemnity, that the fleet was declared for the parliat. and the most part of the counties of Ingland, and for privat news that M<sup>r</sup> Ged Penman, his mater, is to be opened on Sabbath com 15 dayes, and M<sup>r</sup> Rich. Housione is to preach on Sabbath come 8 dayes, and that the brethren of Lithgo are not yet reconciled.

At night I cam home and retired myself to dutie.

I found this a tollerable good day.

A fair day and very hard frost.

14 *January, Saturday, 8 a'clock.*—This morning I lay long becaus I had waked long in the night, and did read becaus I could sleep none. After I was ready I did read on Durhame on Revel<sup>l</sup> cap. 11, v. 15. concerning the 7<sup>th</sup> trumpet rores is the begun ruin and fall of anti-Christ, also that head concerning the constituting of trew churches by refo<sup>r</sup>a<sup>un</sup> out of these that have been corrupt, also concerning the churches deliverance of a man child of reformā<sup>un</sup> and her preservā<sup>un</sup> being in a wildernes cond<sup>n</sup>, etc. cap. 8.

Therafter I resaved a letter from my brother anent a tryst w<sup>t</sup> my lord Selkirk and anoy<sup>er</sup> w<sup>t</sup> S<sup>r</sup> Ja. Douglas and to buy some meal to him, to which I wrote ane answer that I could not get my L. Selkirk at leasure till his sister the lady Alex<sup>r</sup> wer buryed, which was to be the nixt week if it be fair weather. I dynd alone w<sup>t</sup> my wiffe, and after denner my sone contracted a very heavy sickness and went to bed in a great distemper, the Lord sanctifie it to him and me. Towards ny<sup>t</sup> Alex<sup>r</sup> Bailly and Jo<sup>n</sup> Young cam in to see me and therafter went away home.

Then I went about my weekly search, but being in some distemper for my sone did it not so accuratlie as I ough<sup>t</sup>, yet I was convinced of much lost tyme, and that in my reading I profited not so much as I might and therfor I resolved in all my studies hereafter to be more w<sup>t</sup> God and seek his blessing

thereto by prayer, so the Lord helped me to end the day and week comfortable.

A sad, melancholick day to me.

A fair day, but hard frost.

15, *The Lords day, 7 a'clock*.—This morning after I was ready and had gone about family dutie, I went to Bigger Kirk and heard M<sup>r</sup> Alex. Lev. lecture on Lev. 26. 1-14. Two things in this part, the dutie required and the mercifull encouragements q<sup>r</sup>by he presseth it. v. 1. obs. that setting up of self is voluntary idolatrie. v. 3. that God givs ws good things to ingadge ws to duties of holines. v. 4. that the better wee serve God the more plentifull shall o<sup>r</sup> increase be. v. 5. that God has power over all the creatures that they shall not hurt his people. v. 9. that our mercies are great q<sup>n</sup> they are the fruits of the cov<sup>t</sup>, utheryise away w<sup>t</sup> them, etc.

Therafter he preached on Mat. 5. 20, which is the 4<sup>th</sup> arg<sup>t</sup> for clearing Christ from the impt<sup>on</sup> of being against the law. The words are explained. Obs. that its follie to look for heaven except your ryteousnes exceed that of scribes and pharisees wherin the righteousnes of scribes and pharisees doth consist; againe the ryteousnes better than that is, the exercise of holienes flowing from the faith of interest in Christs ryteousnes. It hath 2 things in it. It hath neu prinlls and hath better ends. 3 bastard ends in performing of dutie carnall and revilleness, naturall ends and legall ends, all which we must bewarr of, etc.

In the afternoone he lectured on Rev. 3. 19. etc. Obs. that its the holy art of christianity to judg rightly of God under smyting dispensa<sup>ons</sup>. 2<sup>o</sup> that a rebuke that ingadgeth the heart to dutie is a desirable thing. v. 20. that Christ is sedulous in his offer. 2<sup>o</sup> That the offer he maks is to any that will accept it. 3<sup>o</sup> that qnever Christ comes to a soule and finds ane open door he will feast that soule. v. last, that its ane incuradgment to wrestlers, that in the end of their journey they shall be set down upon a thron. 2<sup>o</sup> that qtever it be Christ says unto the Churches we are bound to hear it, etc.

Therafter he preached on Matt. 5. 20. Four reasons of the former doctrine that o<sup>r</sup> ryteousnes must exceed that of scribes

and pharisees. 4 things like unto rigteousnes, and yet are not, viz<sup>t</sup>, civility, morality, restraining grace, and morall grace. 4 things which discovers civility to be y<sup>t</sup> and nothing more, viz<sup>t</sup>, 1<sup>o</sup> ignorance of God, 2<sup>o</sup> litle of Christ, 3<sup>o</sup> some grosse sin, and 4<sup>o</sup> greater care to keep the tongue nor the heart, etc.

After sermons I can home and found my sone much better, for which I blisse the Lord. Therafter I retired to secret dutie, and then to the catechisme.

This was a good day, blessed be God.

A very bitter frosty day, and some snow.

16 *January, Munday, 7 a'clock.*—This morning after I was ready I sent away my man to Haystoun for some money from my brother, and also to Deuchar for the kane foules qranent I wrote a letter to Jon Forest.

Therafter I did read on Durhame on Rev. 11. 12. The vision in this cap. points out anti-Christ in the cheife periods of his ryse, reigne, and ruine, and is the same with the prophecies contened in the sealls and trumpets; that the woman is the Church, and her seed is Christ mysticall. Many reasons why the man child heer is not to be understood of Christ personal, though it may allude to him. The Churches first battell is till v. 7. And more fullie explicated till v. 13. OBS. that q<sup>n</sup> the Church seemest weakest, like a woman travelling, and enemys seem strongest like a great red dragon, even then the Church is strong, and has mor for her nor against her.

I dynded at noone w<sup>t</sup> my wiffe and children. My son being still unweell, and therafter I did read the rest of cap. 12. Rev. from v. 13, concerning a neu tryell of the church, the tyme of it being betwyxt the heathen persecu<sup>on</sup>, and the open appearing of anti-Christ, and is most contemporat w<sup>t</sup> the first 4 trumpets. By the earth is understood the visible church at that tyme, which was declyning from the simplicity of the ghospell and becoming earthly in her services and administrations as contra distinguished from the pure members yrin. 4 reasons of this exposi<sup>un</sup>, etc.

After I retired myself and then went to family dutie, and so to supper and bed.

I found myself somq<sup>t</sup> indisposed this day.

A very cold day and frost.



17, *Tweysday, 7 a'clock.*—This morning after I was ready I perceived my sone grow worse againe and the defluxioun stryke out in his face. After breakfast I went to Bigger kirk and heard Mr Alex<sup>r</sup> Levingston preach on Jude 16, concerning speaking of great swelling words; the text understood 4 wayes: blasphemy, self glorifac<sup>n</sup>, crying down uthers, and proud words; obs. that its gracelyk and speaks out holines to bewar of proud, swelling words, or boasting expressions in reference to any of the 4 abovenamed. 4 reasons of the point. 3 motives to guard against vaine boasting. 4 remedies by way of counsell, how we may shun vaine boasting and proud wordes, Watch over y<sup>r</sup> wordes, guard your hearts weel, pray much, and be much in christian conference, etc.

After sermon I went in to the Sessioun, wher we concluded the act of suspending Pat Kello from his eldership dureing or pleasure, also ane act of constitu<sup>on</sup> of or Sessioun of the present members, secluding all uthers who had been formerly. Therafter Mr Alex<sup>r</sup> invited me to his chamber to conferre w<sup>t</sup> him anent his call to Evendale, which weighted him somq<sup>t</sup>. We debated all the reasons pro et con, and left it till the elders cam up to resave his answer theranent.

I entreated Mr Arch. Porteous to visite my sone, which he did, and appointed some things for him.

Therafter I cam home, and seeing my sone worse, and hearing that my sister Jonet was growen worse, it made me very melancholick, yet the Lord helped me to go about dutie both private and secret comfortable, blessed be he.

This was a sad but no ill day, I blisse him.

A fair day but a hard frost.

18 *January, Wednesday, 7 a'clock.*—This morning after I was ready I applyed some vineger w<sup>t</sup> the floure of brimstone to my sone's face, which was fearfully broken out w<sup>t</sup> a violent defluxion. Therafter I did read on Durhame on Rev. concerning the unity of the Catholick visible Church. How the Church of Jewes and Gentiles is but one Church and shall still be one even after the Jews are ingrafted againe. So y<sup>t</sup> it is absurd for Papists to plead that their visible Church is Catholick seeing the visible Church is one, also that the Catholick

is the first Church from whence all particular churches doe flow, and the objection answered how presbyteries then can be before synods.

I dynd about noone w<sup>t</sup> my wiffe, and in the afternoone I did read again on Durham on cap. 13, how the beast that arose out of the sea is anti-Christ, which appeareth by all the characters given unto him. The wounding of the head is to be interpreted of heathen Emperors and idolatrie under them and their translation to Constantinople, and their healing is the restitution of that idolatrie at Rome under Ante-christ at this tyme 5 heads were passed and the 7<sup>th</sup> to come, which is to be interpreted of Papacie, and the curer of this wound is the dragon, etc.

Therafter I did read a litle upon the historie of this yron age concerning the invasion of Germany, Anno 1630, by Gustavus, and then retired myself to dutie in secret and familie.

This was a tollerably good day to me.

A very fair, frostie day.

19, *Thursday, 7 a'clock*.—This morning after I was ready and had breakfast, M<sup>r</sup> Arch. Porteous cam down and saw my sone, who was growen better, blissed be the Lord. Therfter I went to Bigger kirk and heard M<sup>r</sup> James Donaldsone exercise solus on Act 5. 30. Two things in the words, the exercise of mans malice against Christ, and of Gods love upon him. Obs. 1, that its incumbent to ministers q<sup>n</sup> they have to do w<sup>t</sup> a guiltie people to hold out not only wrongs done to Christ, but also the fathers love to him. 3 consider<sup>ons</sup> to clear it. Obs. 2, that Jesus Christ once in a day was arched w<sup>in</sup> the armes of the crosse, and had it on him in a large extent. 3 considerations and 2 uses of it. Obs. 3, that the fathers affection outworks the crosse and sufferings at their utmost extent. 4<sup>o</sup> that all the great pour our Master is come to in his fathers hous is layed out for the advantage of poor pilgrimes, etc.

After Sermon I went in to the presbrie q<sup>r</sup> 3 of ws wer appointed to conferre w<sup>t</sup> the Heritors of Broughtoun in behalf of M<sup>r</sup> Ro<sup>t</sup>

Broun, and to meet y<sup>r</sup> on Munday, Jany. 30, at 9 hors. I was appointed to revise Marg<sup>t</sup> Robison's processe against the nixt presbrie day, feby. 2.

After the exercise we went to denner, and I payed for the brethren this day.

I resaved a letter from my brother w<sup>t</sup> 40 lib., which I delivered to M<sup>r</sup> Ro<sup>t</sup> Broun be my broy<sup>rs</sup> order, item 100 mks. for myself of my Mertimes rent, item 80 lib. 10<sup>sh</sup> of Deuchar rent preceding Witsonday, viz., 40 li. 10 sh. fra Geo. Hog, 20 lib. fra William Laing, and 20 lib. fra Ja. Caldwell. M<sup>r</sup> Rob. Broun and Gilbert went home and supped w<sup>t</sup> me, and I retired.

This day was somqt ravin to my spirit.

A hard frost, and fair.

20 Januar, Fryday, 7 ucloak.—This morning after I was ready I spok w<sup>t</sup> my man, who had brought 17 kane foules out of Deuchar, and I sent a letter w<sup>t</sup> Gilbert Brown in his favors to Sir J<sup>n</sup> Cheislie that he might resave the third of the benefit of the seasinges from Alex<sup>r</sup> Forest and that Sir J<sup>n</sup> would send me his advise anent that bussines w<sup>t</sup> my L. Tweddall and Sir Ja. Douglas.

After breakfast I went up to Bigger to Jonet Baillies buriall, and therafter some of the elders and I went in to the Ministers to comferre anent his transporat<sup>n</sup>. I was desired to pray, and the Lord helped me exceedingly, I blisse his name; therafter we resolved, and without the minister we wrote a letter to every Minister of the Presbrie to assist ws upon Tuysday next in prayer for that purpose set apart, and we moved M<sup>r</sup> Alex<sup>r</sup> to write a letter to invite another Min<sup>r</sup> to preach that day so he sent to M<sup>r</sup> Ro<sup>t</sup> Broun. Therafter I cam down and dynd very late.

This day I heard that Lambert had layed down his armes, most of his men having forsaken him, and that he was gone to London w<sup>t</sup> Monk and some officers w<sup>t</sup> him, and that Monk had sent back 5 regiments toward Scotland againe.

At night I did draw the act of apprecia<sup>un</sup> of the Manse at Broughtown, extending to 1000 merks, and ane Act of appro-

bation by the Presbrie, and did read a litle after on Rosse his Pansebeia<sup>1</sup> concerning all the orders of Knighthood.

This was a very good day, I blisse God.

A fair day but softer nor ordinary.

21, *Saturday, 7 acloak*.—This morning after I was ready I resaved a letter from M<sup>r</sup> Ro<sup>t</sup> Broun, shewing my sister was not weel, together w<sup>t</sup> a lend of Hutchison upon John. After breakfast I went up to Bigger and met w<sup>t</sup> the elders I was w<sup>t</sup> yesterday, who told me the ltrcs were all dispatched, and that M<sup>r</sup> Ro<sup>t</sup> Broun had undertaken to preach. I heard that Morgan is to comānd the forces in Scotland, and that Monk is much welcomed at London. As I cam down I met w<sup>t</sup> Will<sup>m</sup> Blacklay, who resents much his sones death and thinks some in the Mylne was the cause of his sudden death, but I would not medle w<sup>t</sup> such things, but advised him to seek the Lords mynd in it and submitt. I dynd about 12 acloak, and after denner M<sup>r</sup> Jo<sup>n</sup> Greg cam in to me and told me he heard Swintoun was imprisoned in the cittaddel at Leith, and that M<sup>r</sup> An<sup>t</sup> Murrays brother had been maryed yesterday at Culter, etc.

After he was gone I went about my weeklie search, and found that the Lord had been very kynd to me throughout this week especially in duties of worship, but that my heart was still loose, especially one day. I found also that the Lord had heard me on behalf of my sone for his recovery, for which I blisse his name : and I find myself obliged to be very thankfull to him for his mercifull protection to me and myne in thir sad tymes. At night I went about dutie secret and privat.

And the Lord closed the day and week cfortable.

A thick rouck and frost.

22 *Januarie, The Lords day, acloak*.—This morning after I was ready and had gone about familie duty I went to Bigger

<sup>1</sup> The *Pansebeia* was one of the numerous works of Alexander Ross, of Aberdeen, one of the chaplains to King Charles 1. He is immortalised by Butler in his *Hudibras* in the lines :

‘ There was an ancient sage philosopher,  
And he had read Alexander Ross over.’



kirk and heard Mr Alex<sup>r</sup> Lev. lecture on Levit. 26. 11, etc., containing arg<sup>ts</sup> for obedience taken from Judg<sup>t</sup>. Obs. that disobedience and rebellion makes the Lord abhorre ws. v. 12. that such as walk w<sup>t</sup> God shall have him walking w<sup>t</sup> them; v. 13, that the remembrance of former mercies should have a sweet relish in his people's hearts; v. 14. that God can arme all the creatures to execut his commandm<sup>ts</sup>; v. 25. that the despising the word of God is the despising his cov<sup>t</sup>; 2<sup>o</sup> that the Lord draws furth his sword most properly and frequently against cov<sup>t</sup> breaking; v. 39. that God delights much in repentance, etc. Therafter he preached on Matthew 5. 20. Being Christs 4<sup>th</sup> argument for vindicating the law; and it shows how completely Christ is furnished for every work. 3 sort of men reproved from the doc<sup>t</sup> of the necessity of having o<sup>r</sup> righteousness to exceed that of Scribes and Pharisees. 1<sup>o</sup> carnal and earthly myndedness; 2<sup>o</sup> profane men; 3<sup>o</sup> proud and conceated men about their oune righteousness. 4 marks of conceatness about our righteousness through light and litle practise; 2<sup>o</sup> commending of ourselves; 3<sup>o</sup> keeping company with flatterers of ws; 4<sup>o</sup> using of duties for carnall ends mor nor edifica'un, etc.

In the afternoone he lectured on Rev. 4. In cap. 3 things, a description of Gods majestie, of his attendants, and of their exercise. v. 1. obs. that if we while living near God, one manifestum would mak way for another; 2<sup>o</sup> that faith can see the mysterious, unsearchable things of God; 3<sup>o</sup> that the voice of Christ is distinct, it has ay a language w<sup>t</sup> it. v. 2. that its no easie matter to tak in God; 2<sup>o</sup> that our blessed God is in the constant royall exercise of his kinglie pouer, so as we may ever know q<sup>r</sup> to find him q<sup>n</sup> we have to doe, etc.

Therafter he preached on Matt. 5. 20, q<sup>rin</sup> he named a 4<sup>th</sup> sort of folk reprovab<sup>l</sup> from the former doctrine, viz<sup>t</sup> the godly themselves who are careles and carnall in their duties. 4 degrees q<sup>rin</sup> the godly must go beyond scribes and pharisees. 1<sup>o</sup> in the discoverie of sin; 2<sup>o</sup> in the discoverie of wrath that may come upon the sinner; 3<sup>o</sup> in discoverie of the insufficiency of their own paines in order to salva<sup>on</sup>; 4<sup>o</sup> In concluding that absolute, infallible necessitie of laying hold on Christs righteousness, etc.

After sermons I cam home and found my sone prettie weel

and my daughter falling sick, the Lord seeing it fitt thus to exercise me. So I retired to secret dutie, and then to familie exercise.

I found this a tollerably good day, I blisse God.

A cold and frostie day.

23, *Munday, 7 a'clock.*—This morning after I was ready having recaved a letter from Sir Jo<sup>n</sup> Cheislie anent Smeithfeilds bussines and anent a meeting w<sup>t</sup> my Lord Selkirk, I sent the letter to my brother, and wrote another to him also theranent. I got another letter from S. Jo. showing me y<sup>t</sup> Waristoun was retired, Lambert submitted, and taken ane Act of indemnitie, and Sir Henry Vaine and uthers confined to their houses, and that the Gen. Monk was mightily intraged against Waristoun. The Lord help him.

After breakfast I did read on Rosse his Pansebeia, which I had borrowed from M<sup>r</sup> Jo<sup>n</sup> Rae, and read out the lives of 17 eminent heritiques subjoined to that book, viz<sup>t</sup> Thomas Munster, Anno 1522, ane anabaptist, was beaten at Frankinhusin and afterwards beheaded by the Landgrave y<sup>t</sup>; Jon Mathias, anno 1532, was killed at a salley at the seidge of Munster, he was ane anabaptist; John Buchold or Jo<sup>n</sup> of Leiden, an. 1534; Bernard Knipperdoling at the same tyme.

Hermanius Sutor died miserablie the same tyme.

Theodorus Sartor ane Adamite was executè at Amsterdam w<sup>t</sup> many uthers May 5, 1535.

David Georg the miracle of anabaptists an. 1544.

Michael Servetus was burned an. 1553.

Arrius his bouells violently brak furth anno 336.

Mahomet ane imposter burried at Mecca 622.

Balthaser Hubinor burned w<sup>t</sup> his wife an. 1525.

John Hut. anabaptist, hence the Hutsian fraternity.

Lodowick Hettyer an. 1527, dyed for adultery.

Melchior Hofman anab., an. 1528, pyned to death.

Melchior Ruck anab. 1527, Adam Pastor and Henry Nicolas father of the family of love.

At n<sup>t</sup> I retired myself to dutie in secret and priva<sup>t</sup>.

I found this a tollerable day.

A very cold day and strong frost.

24 *January, Twysday, a'clock.*—This morning after I was readie I went up to Bigger and heard M<sup>r</sup> R. Brown preach on Revel. 2. 5. OBS. 1, that the Lords way in his dealing w<sup>t</sup> sinners is to warne before he strike; 2<sup>o</sup> that q<sup>n</sup> the Lord comes in judgment against a people he comes quicklie; 3<sup>o</sup> that when the Lord judges a people for ther back slyding, all ther former good turns will not exeeme them; 4<sup>o</sup> that ills and afflictions of judgment are from the Lord; 5<sup>o</sup> that of all judgments that can come upon a people the removing of the Ghospell is the sadest: these he enlarged and the doctrine most, etc.

After sermon I went in to the Sessioun, and we examined old James Crightouns woman suspect of fornication, and so we dissolved.

Therafter the wholl Ministers of the Presbrie met, and two of their best elders w<sup>t</sup> each of them and o<sup>r</sup> Sessioun entirely, and we spent the rest of the day in prayer and conference in seeking the Lords mynd anent that call which M<sup>r</sup> Alex<sup>r</sup> Lev. had gotten to the kirk of Evandale. We called him first to represent the case and therafter removed him till we had neer done. In the close of the work we fell upon these 3 conclusions: 1<sup>o</sup> we appointed 4 brethren to confer w<sup>t</sup> him and solve any doubt that he had or possibly might meet w<sup>t</sup>. 2<sup>o</sup> we appointed 2 brethren to wait upon him to Lanerick q<sup>r</sup> he was to meet w<sup>t</sup> thes that called him. 3<sup>o</sup> we appointed the whole Presbytery to conferre w<sup>t</sup> the whole m<sup>rs</sup> of familys in this parish to mak use of this dispensatium to gain them to the obedience of the Ghospell; and trewly we had even as good a day as I have observed since I cam to their bounds.

About night I cam home having told M<sup>r</sup> Alex<sup>r</sup> my mynd privatlie, and therafter retired to dutie in secret and then to family exercise.

This was a very good day, I blisse God.

A thaw and west wind all day.

25, *Wednesday, 7 a clock.*—This morning after I was ready M<sup>r</sup> Alex<sup>r</sup> Levingston sent me down word that Waristoun was come home privatlie to Redhall, which I could hardly believe

but resolved to send my man to morrow to the lady Humbie to know.

I stayed within all this day and did read upon Rosse his pansebeia, and did read the list of the heritiques and their opinions, the first 600 years after Christ. The cheife of them are Simon Magus, Menander, Nicolaitans, Carpocratians, Valentinians, Marists, Archontices, Serdonites, Cataphrygians, Pepusians, Quartodecimani, Adamians, Melchisedecians, Cathari, Sabellians, Sammasardinians, Manicheans, Arrians, Semiarrrians or Macedonians, Appollinarists, Antidicomarianites, Hermans, Colluthiane, Floriani, Donatists, Novativitarii. Luciferians, Tertullianists, Pelagians, Nestorians, Exitichians, Antiochians and their spanne, and many uther names they carryed besydes thes, but all reducible to thes cheiflie.

I dyned alone w<sup>t</sup> my wiffe, and in the afternoone caused my man resave 4 bolls of malt which W<sup>m</sup> Crightoun had made to me of James Broun his beer. Therafter I wrote a letter to the Lady Humbie to know how she and her daughter is, becaus I could not win to see her in respect I am indgaged in severall trysts and bussines. Toward night having ended the New Test. in my privat lecture, I began the book of Job as most suteing to thes tymes. The Lord help me to understand the word and grow by it.

This was a tollerable day to me.

A frost and strong east wind againe.

*26 January, Thursday, 7 a'clock.*—This morning, after I was ready, I did read on Rosse his Pansebeia concerning the Jesuits, which order was instituted anno 1540 by Ignatius Loyola of Cantabria, and a rela<sup>om</sup> of his life. I did read the generall rules to which this order is tyed, and their constitutions and rules for provincials and for the provosts of houses, rectors of colledges, masters of novices, and councillors, etc., also what rules they have for travellers and pilgrimes, for the minister, for the admonitor, and uther officers. How their priviledges have been granted and confirmed by severall popes, especially Paul 3, Julius 3, and Julius 4. They grew so numerous in 75 yeirs, that they had 293 colledges, 123 houses in anno 1608, and of



their society wer reckoned 10581; and had a revenue then of 2000000 crouns yeirlie.

I dynd alone w<sup>t</sup> my wiffe, and after denner I took my horse and went over to Quodq<sup>n</sup> to see my sister, whom I found tollerablie weel, but M<sup>r</sup> Ro<sup>t</sup> was not at home. Therafter I cam home againe and did read on the same Rosse concerning uther orders of religious persones in the Church of Rome, and how Abbots are consecrated at this tyme, w<sup>t</sup> all the ceremonyes now used, specialie if the Abbot be not a munke, and how the abbesses are consecrated after the same maner; and so I retired to dutie.

This day I heard that M<sup>r</sup> J<sup>n</sup> Hume, minister at Lesmehago, had gotten a call to the high schoole of Edinburgh, and that he was to remove thither.

A very hard frost and cold.

27, *Fryday, 7 acloak*.—This morning, after I was ready, I did read on M<sup>r</sup> Rosse his *πασέβεια* concerning the first religious Knights in Christendome, which wer the Johannites or knights hospitallers of St. Jo<sup>n</sup> Baptist anno 1099, q<sup>n</sup> Jerusalem was taken by the christians; they wer very rich. The severall orders of this Society are reckoned in anno 1300, they are dispossessed of all they had in Syria and tak the yle of Rohds anno 1308, and possessed the same 214 years. They had 8 provinces in Europ, viz<sup>t</sup> Gallia, Avernia, Francia, Italia, Arragon, Ingland, Germany, and Castile, each of thes had a prior. These priors chose the great master; they were forced out of Rohds anno 1523 by the Turks, then they went to Candie, y<sup>n</sup> to Nice, then to Syracuse, but afterwards Charles 5 gave them the Yle of Malta anno 1529, paying yeirly in homage a faulcon; ther they are yet.

I dynd alone w<sup>t</sup> my wiffe, and after denner I did read of the knights templars, founded anno 1123. They had above 9000 manors in Christendom q<sup>n</sup> the hospitallers had but 19. By their pryde and luxurie they became odious, and wer thereafter by degrees utterlie rooted out of Chrystendom. The Teutonick or Mariani wer mixed of the Johannits and Templars, only the great master was to be a Tutonick or German; they were driven out of Polland by the king Venceslaus, anno 1393.

Toward ny<sup>t</sup> I resaved a letter from the Lady Humbie, very sad for her fathers condi<sup>on</sup>, and her husbands freinds taken advantage thereby, threaten to tak the estate from her unles she deliver to them such papers<sup>1</sup> as they called for. The Lord help her. After this I retired to dutie.

This was a tollerable good day to me.

A fair, frosty day.

28 Jan<sup>r</sup>, Saturday, 7 a'clock.—This morning, after I was ready, I did read the rest that I intended of Rosse his *πανεβεια* concerning the several orders of Knighthood in France, viz., Knights of the Gennet, of the Crown Royall, of the Starre, anno 1022, of the Broome flouer by St. Lues, of the Ship, of St. Michael by Lues 11, of the Holy Ghost by Hen. 3 anno 1579, of Christian Charity, of St. Lazarus, of the Virgin Mary 1607, of Orleans or the Porcupine, anno 1393, of the Golden Sheild, of the Thistle of Anjou, of St. Magdlan of Bretagne or Herminie, or Ears of Corne, anno 1458. Besides thes of the Golden Fleec in Flanders, of the Garter, of the Bath in England, of the Thistle in Scotland, of the Lillie in Navarr, of St. James in Spaine, of the Red Scarfe in Castile, etc.

Therafter I went up to Bigger and met w<sup>t</sup> M<sup>r</sup> Alex<sup>r</sup>, who told me that he had been weel assisted in giving ane answer anent his call to Evendale, which was ane Nolumus, then he and I drew a letter to be sent to the Presbrie containing his ans<sup>r</sup> fullie, and sent ther enclosed the call he had resaved. Therafter I cam home and dyned w<sup>t</sup> my wiffe. M<sup>r</sup> Jo<sup>n</sup> Greg and Arch. Inglis cam to me and told me 2 regiments of English foot wer com to Ed<sup>r</sup>. I resaved a letter from Sam Lockhart to come to his wiff's buriall to the Heeds upon Tuesday next.

Toward night I retired myself to my weekly search, and found 1<sup>o</sup> that God had not only graciously supported me from

<sup>1</sup> These entries show that the family and friends of Wariston were fully alive to the dangerous position in which he was placed, and which ended in his dreadful fate. It may be noted that General Monk, who appears from the *Diary* to have been on friendly terms, had now shown his enmity to him, which increased their apprehensions as to his safety.

dangers, but also much from externall tempta<sup>ons</sup> through the week. 2<sup>o</sup> that he had graciouslie assisted me in dutie, and blissed me in my undertakings for him, and I doe assert myself very much debtor to his gracious majestie for this weeks love.

So the Lord was graciouslie pleased to close both the week and the day comfortablie. Laus Deo.

A through thaw all day.

29, *The Lords Day, a cloak*.—This morning after I was ready and had done familie dutie I went to Bigger kirk and heard Mr Alex. Lev. lecture on Leviticus 27, concerning the voluntarie offerings of 2 sorts, consecra<sup>n</sup> of persones and things, and dedecāū of tythes. 4 sorts of the first, persones, beasts, houses, and feilds. Obs. 1, that we hold all our mercies of God and should borrow and lend w<sup>t</sup> him. 2<sup>o</sup> that parents ought to consecrat their children in their youth unto the Lord. 5 advantages by a personall covananting, 3 prin<sup>ls</sup> to indgadg folk to keep their vows. v. 8. obs. that God will not be mocked by sinners rash vows. 2<sup>o</sup> that wtever we enjoy in the world we ought to acknowledg it to be the Lords. Last p<sup>t</sup> of cap. obs. that seing all we have is from God we should returne him some part thereof, etc.

Therafter he preached on Math. 5. 21, two things necessarie for having our ryealousness exceed that of Scribes and Pharisees, union w<sup>t</sup> Christ, and communion w<sup>t</sup> his graces. The life of communion stands in 3, the exposi<sup>on</sup> of vs. 21, 22, 23, and 24. 4 meditat<sup>ns</sup> from the text for further illust<sup>on</sup> of it. 1<sup>o</sup> that mending some breaches sayes not that the Jewes are free of vyrs; 2<sup>o</sup> that the exposi<sup>on</sup> of the law holds furth our dutie; 3<sup>o</sup> that hereby he is crying down self righteousness; 4<sup>o</sup> that pretence of antiquity and custome will not cover sin, etc.

In the afternoone he lectured on Revel. 4. 4, etc. By the throne is meant the exercise of Christs church pouer heer away, by 24 elders the believers under the old and new test., by the seats their nearness to God. v. 6. explained, obs. that such as are employed in divin mysteries shold be men of experience. v. 8. etc., is the glorious exercise of that statlie chain. v. 9. obs. that its good to go before in a good example of

holines. v. 10. is the statlie declaraōun of their unworthiness befor y<sup>t</sup> great king by casting down ther chains. Obs. that the nearer you win to God you will abasse yourselves the more.

Therafter he preached on Math 5. 21, four rules for rightlie understanding the holy law of God, 2 sorts of killing under the law, casuall and voluntarie, and the punishment of both, many uther sins are reduced into murther, such as quarrelling, envy, malice, drunkenness, etc. Bloodguiltiness is a dreadfull sin because it is a sitting down upon God's chair, stumbling the godlie is also a sort of spirituall murther, etc.

After sermons I cam home and retired to dutie in secret and then to explication of the catachisme in the family.

And found this a very good day, blessed be God.

A cold day, and some litle frost.

30 Jan<sup>r</sup>, *Munday*, 6 a'clock.—This morning after I was ready I did read some letters I got from the Lady Humbie, bearing her indisposioun and her greif for her fathers conditioun. She sent me also a letter from her father bearing the sad conditioun he is now in at London, together w<sup>t</sup> ane informa<sup>on</sup> of Waristouns cariage all along his public transactions, which is sad aneugh, the Lord extricat him; all which līes I sent to S<sup>r</sup> Jo. Cheislie and wrot a letter to him theranent.

About nyne a'clock, according to the Presbries appointment, I went w<sup>t</sup> M<sup>r</sup> Alex<sup>r</sup> Levinston to Broughtoun to settle M<sup>r</sup> Ro<sup>t</sup> Broun w<sup>t</sup> the Presbrie before his departūre to Lyne. We met w<sup>t</sup> the laird of Stanhope<sup>1</sup> and settled thus w<sup>t</sup> M<sup>r</sup> Ro<sup>t</sup>; That he shall have the just and equall half of this yeirs stipend, 1660, and that he shall go on to teill and sow the gleb, and that the intrans shall satisfie him for any charges he is at for so doing, provyding that he acquaint the Presbitery as he

<sup>1</sup> Sir Willam Murray of Stanhope was a great Royalist, and suffered much for his attachment to the royal family. He was fined by Cromwell in 1654 in the sum of £2000 sterling. After the Restoration he was created a knight and baronet by royal patent, dated 13th February 1664. He married Janet Johnston, daughter of the Earl of Hartfield.—Douglas's *Baronage*. He was grandfather to John Murray of Broughton, secretary of Prince Charles Edward.



moves from tyme to tyme. We learned that he was to be admitted at Lyne upon Wednesday, and promised that he should see this Presbrie on Thursday and acquaint the Presbrie q<sup>n</sup> he is to preach at Lyn, that so we may declare Broughtoun vacant. We found the Laird very unfixed, and feared y<sup>t</sup> we should have a stick of work w<sup>t</sup> him.

About ny<sup>t</sup> I cam home and heard that Manor parish were desirous to have a good man to be their minister. I wish it treu, so I retired myself to dutie.

I found this a tollerable good day.

A good, soft day.

31 Jan<sup>r</sup>, Twysday, 8 a'clock.—This morning being sq<sup>t</sup> unweel, after I was ready I went up to Bigger and resaved a letter from S<sup>r</sup> Jo<sup>n</sup> Cheislie expressing much grieff for Waristoun's condition, and desired me to tak advise of advocates concerning the Lady Humbies bussines.

About 11 acloak I went in to the Sermon and heard Mr James Donaldson preach on 1 Thess. 3. 6; in the text 2 things, the report and the effects thereof. In the report 4 things. Obs. 1, that ther is a sweet union and concurrence among the graces of God q<sup>n</sup> people thryve under the ghospell. 2 consider<sup>ons</sup> to clear it for this union, consider 3 things in the graces of God. 4 things we should study to see in ourselves in referenc heerunto. Obs. 2, that its a sweet evdence of a thryving people q<sup>n</sup> they are ardently desirous of fellowship in the ordinances w<sup>t</sup> a godlie minister. 2 considerations to clear it. 3 cases q<sup>n</sup> it is stedable. Obs. 3, that its the great joy and comfort of a godlie minist<sup>r</sup> to hear and see his people thryving by the ghospell. 5 things y<sup>t</sup> lye sad on ministers spirits, etc.

After Sermon the Presbrie met w<sup>t</sup> the elders, and the wholl m<sup>rs</sup> of famlyes wtin this parish, anent the call of our minister; they shew the people one of our ministers discouragemts was their profanity, and pointed out their sines which they acknowledged and promised amendment, and the minister being called, the people and he did ingag mutuallie on much tenderness and love to incourage ane another in the work of the

ghospell. This was done to advance the ghospell in this place, the Lord give a blessing to it.

This day I was unsatisfyed w<sup>t</sup> M<sup>r</sup> A. M. his cariage. After this I cam home, being still somewhat unweel, only it bore up my heart that the Lord had assisted me in this work ; so I retired to dutie.

This was no ill day, I blisse the Lord.

A good soft day, but cold.

Diarius quintus finitus, Jan<sup>r</sup> 31, 1660.

Laus  
Deo.

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 Goudie, Robert, Commissary Clerk of Ayrshire, Ayr.  
 150 Gourlay, Robert, Bank of Scotland, Glasgow.  
 Gow, Leonard, Hayston, Kelvinside, Glasgow.  
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 Tweeddale, The Marquis of, Yester, Gifford, Haddington.  
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 Young, William Laurence, Solicitor, Auchterarder.  
 400 Yule, Miss Amy Frances, F.S.A. Scot., Tarradale, Ross-shire.

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Aberdeen University Library.  
All Souls College, Oxford.  
Antiquaries, Society of, Edinburgh.  
Athenæum The, London, S.W.  
Baillie's Institution Free Library, Glasgow.  
Belfast Library, Donegal Square North, Belfast, Ireland.  
Berlin Royal Library.  
Birmingham Free Library.  
10 Bodleian Library, Oxford.  
Boston Athenæum, Mass.  
Boston Public Library, Mass.  
Buffalo Public Library.  
Cambridge University Library.  
Cardiff Free Public Library.  
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Copenhagen (Bibliothèque Royale).  
Cornell University, Ithaca, Michigan.  
20 Dollar Institution.  
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- 40 Nairn Literary Institute.  
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New York Public Library.  
New York State Library.  
Nottingham Free Public Library.  
Ottawa Parliamentary Library.  
Paisley Philosophical Institution.
- 50 Peabody Institute, Baltimore.  
Pennsylvania Historical Society.  
Philosophical Institution, Edinburgh.  
Procurators, Faculty of, Glasgow.  
Public Record Office.  
Reform Club, Pall Mall, London, S.W.  
Royal College of Physicians, Edinburgh.  
Royal Institution, London, W.  
Royal Library, Stockholm.  
Sandeman Public Library.
- 60 St. Andrews University Library.  
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Speculative Society, Edinburgh.  
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Toronto Public Library.  
United Free Church College Library, Glasgow.
- 70 United Free Church College Library, Edinburgh.  
Vienna, Library of the R. I. University.  
Westminster College Library, Cambridge.  
Wigan Free Public Library.
- 74 Yale University Library.



# REPORT OF THE FOURTEENTH ANNUAL MEETING OF THE SCOTTISH HISTORY SOCIETY

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THE FOURTEENTH ANNUAL MEETING OF THE SOCIETY was held on SATURDAY, November 17, 1900, in Dowell's Rooms, George Street, Edinburgh,—The EARL OF ROSEBERY in the Chair.

THE HON. SECRETARY read the Report of the Council as follows :—

Since the last General Meeting the Society has sustained the loss by death of ten members, among whom may be mentioned The Marquis of Bute, Lord Hamilton of Dalzell, Sir John Cowan of Beeslack, Bart., His Excellency R. H. Gunning, Professor Sir Douglas Maclagan, Professor Sir Thomas Grainger Stewart, and Mr. George Auldjo Jamieson. Three members have resigned. When these thirteen vacancies are filled up, there will remain seventy-eight names on the list of candidates for admission. Five Public Libraries have joined the Society in the course of the year, raising the total number of Libraries on the roll to seventy-one.

Two volumes have been already issued for the present year, viz. : The second volume of the *Papers on the Scots Brigade in the Netherlands*, and the *Journals of Sir John Lauder, Lord Fountainhall*. A third volume, *Papal Negotiations with Mary Queen of Scots*, edited by the Rev. J. Hungerford Pollen, S.J., from the Vatican Archives, will follow. The text of this important work is in type.

The publications in preparation for next year, 1900-1901, are :—

1. The third volume of the *Scots Brigade*, containing the regimental registers of Births, Deaths, and Marriages now preserved at Rotterdam. To this volume, through the courtesy of Mr. John Scott, C.B., Mr. Ferguson, the editor, has been fortunately able to add a curious narrative in verse giving an account of the war in Flanders during the years 1701-1711, composed by a private soldier belonging to the Brigade, by name John Scot. It is entitled :

THE REMEMBRANCE, or the *Progress of a Regiment commanded by my Lord Portmore in the year 1701 and 1702, which fell to be my Lord Dalrimples in the year 1703 and 1704, and which was Cornal Borthwicks from the end of the year 1706 til the Batel of Ramelies, and from the Batel of Ramelies fell then to be Cornall Heyburns Regiment in the year 1706 and the year[s 1707, 1708], and Brigadiere Douglass Regiment in the year [1709], giving a true account of al ther deeds and quartering the space of the [eleven years], with a short and true description of the operating by the English and Hollanders against the French armie, and of al the touns in Lukeland and Flanders which have been taken from the French in the present War heir in the lou Countrie and Flanders :* by JOHN SCOT, Souldier.

To the metrical narrative are prefixed three dedicatory epistles, the first to Major John Campbell, the second to Colonel Hepburn, and the third 'to the right worthy and honorable James Campbell, youngest son to the noble Earle of Loudoun, and now Lieutenant Cornal to the regiment of Dragowns comanded by the noble Earlle of Stairs.' The whole piece extends to about two hundred and fifty pages of print. The Society is also indebted to Mr. Scott, the owner of this unique manuscript, for much help in preparing it for the press.

2. The second volume belonging to the issue of the same year will be the Diary, or a fragment of the *Diary of Andrew*

*Hay of Stone, near Biggar, afterwards of Craignethan Castle, 1659-60.* Hay was a zealous Covenanter, and an intimate friend and correspondent of Archibald Johnston, Lord Wariston. The Diary has been transcribed and edited with an Introduction by Mr. A. G. Reid, F.S.A. Scot., of Auchterarder, from the original manuscript in his possession, and it is now in the hands of the printer.

It is hoped that in the year 1902 the funds of the Society will enable us again to issue three volumes. One of these will be the *Negotiations for the Union of England and Scotland in 1651-1653*, edited by Mr. C. Sanford Terry, Lecturer on History in the University of Aberdeen, and the author of the *Life of General Leslie*.

Mr. Terry has also in preparation for the Society a volume of records relating to the Scottish armies from 1638 to 1650. These will include the army accounts from November 1644 to December 1645, and the muster roll of the army at Newark in January 1646; and the book will show how the army was raised, equipped, and paid, the territorial areas from which it was drawn, the character of the commissariat, transport, artillery, weapons, officers, and ecclesiastical discipline.

The Society will welcome the announcement that Sir Arthur Mitchell has undertaken to edit with notes the Topographical portion of the Macfarlane Collection, which will probably extend to three volumes. This work will be further enriched by the Catalogue of a very extensive collection of travels and topographical treatises relating to Scotland.

Dr. Christie has kindly resumed the work, suspended for a while by the illness and death of the late Professor Mitchell, of editing the third volume of the *Registers of the Commissions of the General Assembly for the years 1650-1653*.

Mr. John Scott is preparing a volume of foreign contemporary narratives, partly inedited and partly translations of rare tracts which have not hitherto appeared in English, relating to the life and death of Queen Mary.

Mr. Walter MacLeod is drawing up for the Faculty of Advocates an analytical catalogue of the contents of the Wodrow Collection of Manuscripts—some 188 volumes in all—preserved in their Library. These papers, dealing mainly with the affairs of Church and State during the seventeenth century, are very frequently consulted; and a fuller and more accessible guide to their contents than at present exists was considered desirable. It has been suggested that, with the permission of the Faculty and under the editorial superintendence of the Keeper of the Library, this catalogue should be extended or supplemented at the expense of the Society and printed as one of our publications. Notes will indicate where documents which have already been printed may be found, and in the case of inedited documents a *précis* of their contents, or important extracts, or in some cases the text *in extenso*, will be added. It is evident that such a Catalogue would be of the greatest service to the historical student, and, if treated in the manner suggested, would itself constitute an historical document within the scope of our Society. The Society would be at the cost only of the additions made to the ground-work already in preparation by the Faculty of Advocates, while the Faculty will share with the members of the Society and the public at large in the advantage of the Catalogue being put into print.

It is proposed that the two retiring members of the Council, Sir Arthur Mitchell and Mr. Æneas Mackay, be re-elected, and that Mr. Richard Lodge, Professor of History in the University of Edinburgh, be appointed to fill the vacancy caused by the death of Sir John Cowan.

The Accounts of the Hon. Treasurer show that there was a balance at 31st October 1899 of £255, 14s. 1d., and that the income for the year 1899-1900 was £535, 10s. 11d. The expenditure for this same year was £576, 8s. 5d., leaving a balance in favour of the Society of £214, 16s. 7d.

LORD ROSEBERY, in moving the adoption of the report, said—



Ladies and gentlemen, I rise to move that this report be adopted. It is, as usual, a record of excellent work, with a promise of equally good work to be done in the immediate future, and for that, as we all know, we are in the main indebted to our secretary, Mr. Law, who has read the report. There is, of course, in the forefront of the report the melancholy announcement that we have in the course of nature lost some of our members by death. It is not necessary in this assembly to refer even for an instant to the pure, noble, and Christian character of Sir John Cowan of Beeslack, whom we have so recently lost. Lord Hamilton of Dalzell was less known in Edinburgh, but before the illness which incapacitated him for the last years of his life he was a vigorous Scotsman, profoundly interested in archæology and history, and would have been, had his health been spared, a most valuable member of our Society. The last name I shall mention—because the same remark that I made about Sir John Cowan applies to the genial memories of Sir Douglas Maclagan, Sir Thomas Grainger Stewart, and Mr. George Auldjo Jamieson, so well known and so universally regretted in Edinburgh—the last name I shall mention is that of Lord Bute. He was, perhaps, the most original character of all the distinguished men who appear on our annual death-roll. He was one of my earliest friends, and though our paths took us into different lines of life, our affection, I do not think, ever wavered for a moment. But he was a remarkable character to the world at large, whether they knew him well or did not. To some it may often have seemed that he seemed out of place in the nineteenth century. His mind, his thoughts, his studies, were so entirely thrown back into a past more or less remote, and I think, had he had more incentive to make known the objects and subjects of his researches, he would have left no mean name in the republic of letters. And even as it is he has left behind him a rectorial address to the University of St. Andrews, which contains, I think, one of the strangest, most pathetic, most striking passages of eloquence with which I am acquainted in any modern deliverance. Ladies and gentlemen, there is one point connected with these deaths which strikes me, and which I should have brought forward at the council had I been able to attend at its last meeting. All these gentlemen have probably been members from the foundation of our Society. They have probably, therefore, left behind them a complete set of our books which will now abruptly terminate unless their next successors happen to be members of our Society.

Well, I think that is a matter which our council should consider, as to whether some remedy should not be found, and whether some preference should not be given in the election of members to those who are sons or heirs of the original members, and who have succeeded to a complete series of our publications. I do not know that it would be practicable, but I put myself, or try to put myself, in the position of one who has inherited a set of our invaluable series, and picture his discontent at finding it must be many years before he can become a member and continue it on his own account. Now, the report has set forth very fully before you all that we have enjoyed and all that we hope to enjoy. We may say there are three categories into which all our publications must necessarily be divided—readable books, books that are partly readable, and books that are wholly unreadable and are meant only for purposes of reference. But do not think that I undervalue the category of unreadable books, because you require a great number of unreadable books for purposes of reference, books that you will only dip into, and through the means of the index to find any special piece of information that you are seeking. Nor do I disparage the partly readable books, though I do not put them in the superlative class of our publications. The partly readable books, I think, are those of which great portions are caviare to the general reader, and as to which you may say that a dip more or less profound and more or less occasional is not an unwelcome diversion. I need hardly say that as the impartial president of this Society I should give no examples of either of these classes, but as regards the first I will give a specimen, because it is the only one of the publications that I have had time to read with any exactness. I mean that book of Fountainhall's that has been so admirably edited by my friend Mr. Sheriff Crawford. I do not know how far members of this Society have been able to read that work with thoroughness, but I think they will feel that both for itself and for the introduction of my friend, which contains so interesting a correspondence between Sir Walter Scott and Sir Thomas Dick Lauder, that it almost deserves preservation if only for that interesting piece. To those who have read that work *in extenso*, my recommendation will appear completely superfluous. But it appears to me to be a model book of its kind as regards the publications at which our Society was intended to aim. It is thoroughly readable ; it gives you a picture of the life and manners of Scottish society of that time which it will probably not be worth

while for mere purposes of gain for any publisher to produce, and therefore it is, in my judgment, a specimen volume of what our Society should wish to produce. I have great pleasure in moving the adoption of its report.

Sheriff CRAWFORD seconded, and the report was unanimously adopted.

On the motion of Mr. MACPHAIL, seconded by Mr. GREGORY SMITH, a vote of thanks was accorded the council.

Professor KIRKPATRICK moved, and Bishop DOWDEN seconded, a vote of thanks to the chairman.

The proceedings then terminated.

# ABSTRACT OF THE HON. TREASURER'S ACCOUNTS.

*For Year to 31st October 1900.*

## I. CHARGE.

I. Balance in Bank from last year, . . . . .	£255	14	1	
II. Subscriptions, viz.—				
(1.) 400 Subscriptions for				
1899-1900, at £1, 1s., .	£420	0	0	
3 in arrear for 1898-99, and				
3 in advance for 1900-				
1901, . . . . .	6	6	0	
	<u>£426</u>	6	0	
Less 2 in arrear and 7 in				
advance for 1899-1900, .	9	9	0	
	<u>          </u>			416 17 0
(2.) 69 Libraries at £1, 1s., .	£72	9	0	
1 in advance for 1900-1901, .	1	1	0	
	<u>£73</u>	10	0	
Less 4 in arrear and 2 in				
advance for 1899-1900, .	6	6	0	
	<u>          </u>			67 4 0
(3.) Copies of previous issues sold to New				
Members, . . . . .		40	19	0
III. Interest on Deposit Receipts, . . . . .		10	10	11
		<u>          </u>		
Sum of Charge, . . . . .	£791	5	0	

## II. DISCHARGE.

### I. *Incidental Expenses*—

(1) Printing Cards, Circulars, and			
Reports, . . . . .	£11	8	2
(2) Stationery and Receipt Books, . . . . .	4	13	6
	<u>          </u>		
Carry forward, . . . . .	£16	1	8



	Brought forward,	£16	1	8	
(3)	Making-up and delivering Publications, . . . .	21	8	8	
(4)	Postages of Secretary and Treasurer, . . . .	2	14	7	
(5)	Clerical Work and Charges on Cheques, . . . .	5	14	6	
(6)	Hire of room for Annual Meeting, . . . .	1	1	0	
		<hr/>			£47 0 5

II. *The Scots Brigade*, Vol. ii.—

Composition, Printing, and Paper,	£134	3	6	
Proofs and Corrections, . . . .	24	9	0	
Binding, . . . . .	17	0	0	
	<hr/>			175 12 6

III. *Lauder of Fountainhall's Journals*—

Composition, Printing, and Paper,	£81	13	0	
Proofs and Corrections, . . . .	29	14	0	
Illustrations, . . . . .	14	14	0	
Binding, . . . . .	18	4	0	
Transcribing, . . . . .	5	10	0	
Indexing, . . . . .	2	16	0	
	<hr/>			152 11 0

IV. *The Scots Brigade*, Vol. iii., expense to date—

Composition, Printing, and Paper,	£112	13	6	
Proofs and Corrections, . . . .	6	17	0	
Illustrations, . . . . .	21	15	0	
	<hr/>			141 5 6

V. *Papal Negotiations with Queen Mary*, expense to date—

Composition, . . . . .	£53	10	0	
Proofs and Corrections, . . . .	6	9	0	
	<hr/>			59 19 0
	<hr/>			Carry forward, £576 8 5

	Brought forward,	£576	8	5
VI. <i>Balance to next Account—</i>				
Sum due by Bank of Scotland on 31st October 1900—				
(1) On Deposit Receipt,	£200	0	0	
(2) On Current Account,	10	12	7	
(3) 4 Subscriptions for current year, lodged in Bank subsequent to closing of Account,	4	4	0	
				214 16 7
				<hr/>
Sum of Discharge,	£791	5	0	

EDINBURGH, 7th December 1900.—Having examined the Accounts of the Hon. Treasurer of the Scottish History Society for the year to 31st October 1900, we have to report that we find them to be correct,—the balance in Bank at the close of the year being £210, 12s. 7d., consisting of £200 in Deposit Receipt and £10, 12s. 7d. on Current Account.

WM. TRAQUAIR DICKSON, *Auditor*.

RALPH RICHARDSON, *Auditor*.

# Scottish History Society.

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## RULES

1. THE object of the Society is the discovery and printing, under selected editorship, of unpublished documents illustrative of the civil, religious, and social history of Scotland. The Society will also undertake, in exceptional cases, to issue translations of printed works of a similar nature, which have not hitherto been accessible in English.

2. The number of Members of the Society shall be limited to 400.

3. The affairs of the Society shall be managed by a Council, consisting of a Chairman, Treasurer, Secretary, and twelve elected Members, five to make a quorum. Three of the twelve elected Members shall retire annually by ballot, but they shall be eligible for re-election.

4. The Annual Subscription to the Society shall be One Guinea. The publications of the Society shall not be delivered to any Member whose Subscription is in arrear, and no Member shall be permitted to receive more than one copy of the Society's publications.

5. The Society will undertake the issue of its own publications, *i.e.* without the intervention of a publisher or any other paid agent.

6. The Society will issue yearly two octavo volumes of about 320 pages each.

7. An Annual General Meeting of the Society shall be held at the end of October, or at an approximate date to be determined by the Council.

8. Two stated Meetings of the Council shall be held each year, one on the last Tuesday of May, the other on the Tuesday preceding the day upon which the Annual General Meeting shall be held. The Secretary, on the request of three Members of the Council, shall call a special meeting of the Council.

9. Editors shall receive 20 copies of each volume they edit for the Society.

10. The owners of Manuscripts published by the Society will also be presented with a certain number of copies.

11. The Annual Balance-Sheet, Rules, and List of Members shall be printed.

12. No alteration shall be made in these Rules except at a General Meeting of the Society. A fortnight's notice of any alteration to be proposed shall be given to the Members of the Council.



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ENDS, 1673-1680. Edited by the Rev. JAMES DODDS, D.D.

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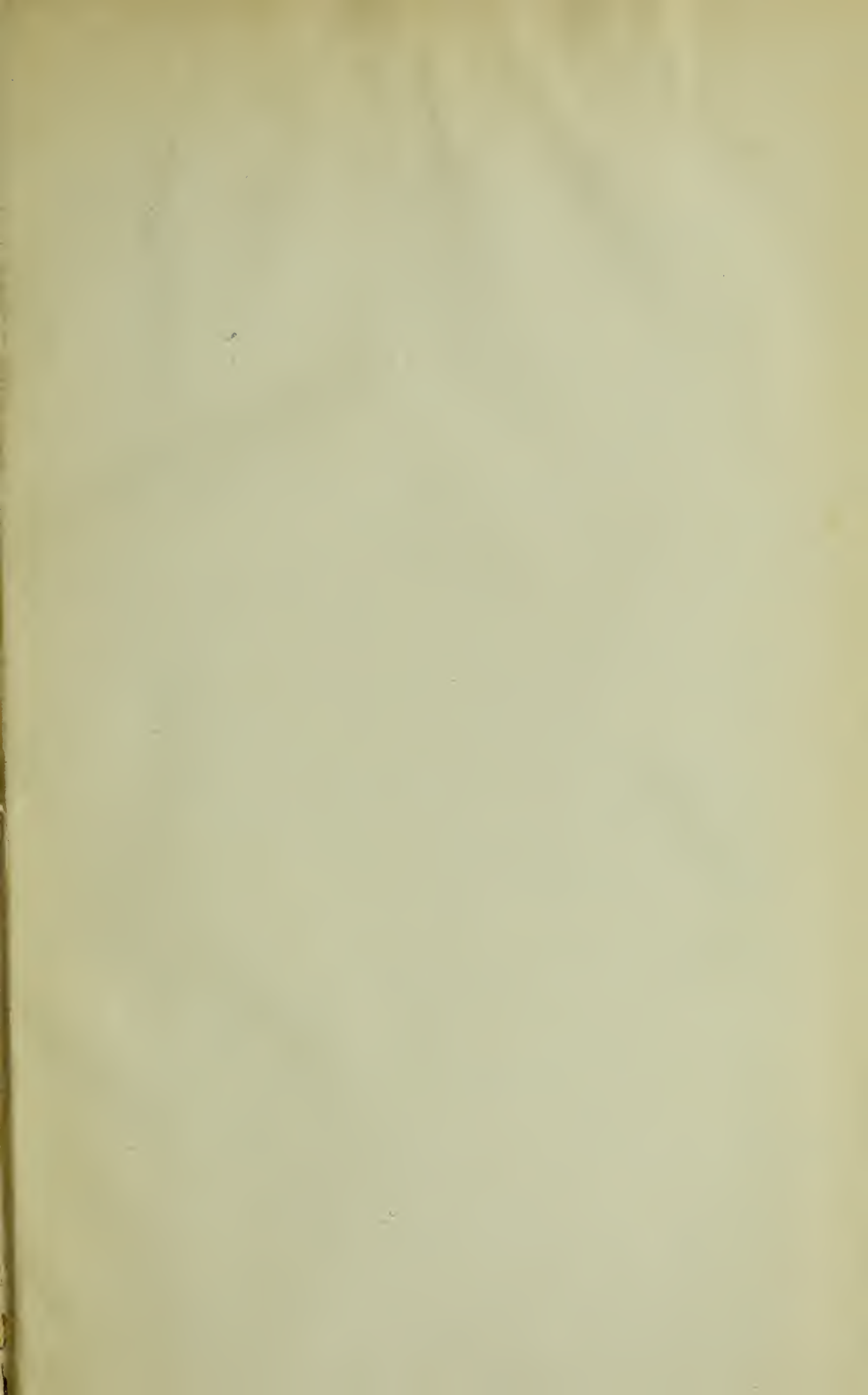
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